

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccelesiastical Affairs.

RELIGIOUS EQUALITY IN THE ANTILLES.

AN unobtrusive paragraph, to which we are anxious to draw attention, has found its way into the daily papers. It relates to Religious Equality in the West Indies. It simply contains an official statement of one or two facts, showing the mode, or modes, in which the Colonial Office is applying the principle in various colonies, and dropping an incidental expression of opinion which indicates, we think, the direction in which experience is teaching its lessons on the question. The facts themselves are of the least important order. It seems that Mr. Alderman M'Arthur, M.P. for Lambeth, recently enclosed, in a letter to Lord Kimberley, a protest drawn up by the Wesleyan Missionaries in the Leeward Islands, objecting to the continued expenditure of public money upon ecclesiastical purposes, and especially to the unfair distribution among the colonists of the taxation required for that expenditure on account of its being chiefly raised by a tariff upon import. The Colonial Secretary, through Mr. R. G. W. Herbert, gives a somewhat more satisfactory account of the changes which he contemplates, in regard to this matter, than it has been our good fortune to meet with for some time past. He tells Mr. M'Arthur, in his letter of reply, that he has issued instructions during the course of the past year with a view to establish religious equality in the Leeward Islands. The delay in giving effect to them has been accidental only, in consequence of the temporary absence of the Governor-in-Chief. He says that in Dominica and the Virgin Islands the policy of religious equality has been carried into effect by the withdrawal of Government aid. In Montserrat concurrent endowment of Anglicans, Wesleyans, and Roman Catholics has been adopted as the more convenient method of applying the principle, but, continues his lordship, "it will be for consideration whether in this, and in the remaining islands of the Federation, it may not be found preferable to withdraw all Government aid, subject to the vested interest of the clergy in their stipends, as has been done in Jamaica."

We are not inclined to deduce larger inferences from the Colonial Office letter to Mr. McArthur than it will fairly warrant. The

West Indian Islands referred to are small in themselves, and of small importance. The policy of detaching the Government of the Federation from the religious institutions of the people of these islands may be easily carried into effect, probably without exciting any appreciable commotion. The whole affair really lies within an exceedingly tiny compass. For all that, the incidents to which we have adverted well deserve comment. They seem to us to set forth a change which, if not complete, is evidently fairly initiated, in official circles in this country—a change which in the course of the year upon which we have entered may produce important fruit.

The official mind (if so we may describe without offence the traditional views and feelings which are found prevalent in the affairs of our great administrative departments) is predisposed to maintain whatever connection may already exist in our colonial possessions between secular and religious institutions unimpaired both in its strength and its extent. There is no reason that we know of to be surprised at this state of things, still less, if it were possible, to take offence at it. It is quite natural—we might almost say inevitable—for public servants to "magnify their office." As there is a greater light to rule by day, in the physical world, and a lesser light to rule by night; so in the political world there would seem to be, according to official sentiment, a greater and lesser Providence to rule the interests of mortals. The Governors-in-Chief, and, for that matter, those, too, who act in subordination to them, fancy that they must meddle with every conceivable interest of the people subject to their authority. And we are bound to say that they have usually been encouraged to do so by the chief authorities at home. There has been, consequently, a strong temptation to official persons to regard themselves as indispensable, as well to the spiritual as to the secular well-being of the handful of people politically governed by them in the name of Her Majesty. If they could not do more, they commonly felt that they could hardly do less, than tax all the people for the benefit exclusively of Anglican ecclesiastical institutions, if possible; but, at any rate, where clerical exclusiveness could not be consolidated, of Christian churches of all denominations.

To these public servants Disestablishment was naturally a policy to be dreaded. But religious equality having been once recognised and responded to by the legislature, in the disestablishment and disendowment of the Irish Church, it was not to be expected that the principle would be suffered to lie dormant among small communities in which Church ascendancy is usually most galling, and religious equality most easy of being reduced to practice. In the Antilles, as in the Australias, in small as well as in large colonies, fermentation has either completed its work, or is in progress towards completion. Now, ostensibly, there are two modes in which religious equality may be embodied in legislation—one, in the form of complete disestablishment, the other in the form of concurrent endowment—one in which the State charges itself with the cost of no religious institution, and the other in which it contributes to the ecclesiastical expense of all sects. We need hardly inform our readers that the exclusive system has broken down in well

nigh all the colonies. Hitherto it has appeared to the official mind that the preferable substitute for that system would be, not disestablishment, but concurrent endowment. The authority at home has not very largely succeeded, however, in impressing upon colonists abroad the superior wisdom of their favourite policy, and, in the few insignificant instances in which they have done so, their experience does not seem to have very highly commended the judiciousness of their method of administration. We are extremely glad to see that it is possible for them to doubt whether, in particular instances, it might not be better to resort to disestablishment. It shows, at least, that their traditional prejudices are not inveterate. It gives some promise that henceforward the great question of religious equality will find this outlet rather than that of State payment of all denominations. It suggests that there has been a turning-point passed in regard to the mode of viewing the whole question of practical statesmanship. If such should turn out to be the case, it will not be a too sanguine interpretation of "the signs of the times" to conclude that every advance made towards religious equality henceforth, will be made towards that administrative phase of it which will most completely sever all existing forms of connection between the Church and the State.

SPARKLING CLAPTRAP ON BLAZING PRINCIPLES.

"THE Liberal party has saved everything by reforming everything"; so says Mr. Vernon Harcourt. The words are characterised by that judicious admixture of sense and nonsense which, if a man can only hit upon the right proportions, is probably the best possible recipe for the concoction of a telling platform speech. The British public is fond of being assured that it is eminently practical, that it is intolerant of hair-brained theories, and in fact will stand no nonsense; but the said public dearly likes to have the argument thrown into a nonsensical form. We are all thankful that we are not as other nations, nor even as those foolish Frenchmen who never can get a constitution that will march; and any orator who informs us of our virtues in this respect is sure of our applause. But any speaker with a happy knack of irrelevant illustration, who will compare our dear old constitution to the old woman of our affections, at whom we "nag sometimes," and "grumble and growl a good deal," while "at the bottom of our hearts we know very well when we are well off," is sure to bring down the house in rapturous thunders of approval. Certainly, as Mr. Harcourt observed at Oxford, if any one were "to take us at our word, and propose to place a new spick-and-span young lady at the head of our establishment, they would find they had made a great mistake." We flatter ourselves they would indeed. But so they would also, we fancy, if they proposed to try upon the same old woman of our heart the reforming measures of a Madame Rachel, and to make her "beautiful for ever." This telling appeal to the home affections of the British householder is no doubt very clever; it is the sort of thing which, coming from a barrister with a bad case, often sets the bosom of the common jurymen at variance with his head. But after all it is a view of the constitution which we should hardly expect from a decided Liberal, unless, indeed, from one who wishes to be passed as "safe," with a view to office. For the tricks which Liberals have played with our venerated old woman of a constitution are, as Mr. Harcourt observed later on, quite inconsistent with any superstitious—he might have said with any fond—marital devotion. A certain grandfather,

whom once we knew, very strongly objected to seeing his ancient wife in dresses of modern cut. He said it reminded him of "an old ewe dressed lamb-fashion." Now that is the true husbandly way of regarding "the passion of youth, the companion and comfort of age." And that is very much the way in which Tories still show their adoration for our glorious constitution. For Liberals, who "save everything by reforming everything," often, as in the case of the Irish Church Establishment, by reforming it off the face of the earth—to talk in that style, is, we think, an illicit poaching on Tory preserves. Both sides have their peculiar Bunkum; we should be the last to deny it. But Tory Bunkum on Liberal platforms, or vice versa, does seem rather out of harmony with the eternal fitness of things.

After all, platform wit is little worthy of notice, except where it veils serious purpose. But this latter seems to be precisely the case with Mr. Vernon Harcourt. The humour, which compares common sense, generally supposed to be rather a healthful sort of thing, to chokedamp, does not seem to be particularly apposite. But humorists, as well as poets, have, we suppose, their licenses when in a difficulty. And Mr. Harcourt was apparently compelled to pervert the ordinary associations of common sense through his objection to the disturbance of Liberal equanimity by any great "blazing principle." Mr. Harcourt does not want the comfort of the Liberal party annoyed by any principle so advanced as to threaten a possible disturbance of the present balance of forces. The policy which has "saved everything by reforming everything," has, according to his view, saved the Church, which, it seems, he identifies with the Establishment. Whether the results of this reforming and saving policy, as described by Mr. Harcourt, are likely to be satisfactory to any considerable section of the Church, we should suppose to be extremely doubtful. At any rate, it is not satisfactory to us. "The Church," says he, "which was once a dominant hierarchy, is now the servant, as it is the creature, of the State. Its doctrine and its discipline are defined by statute; its dignities are in the gift of a Parliamentary Minister." To any members of the Church who believe in her supernatural mission we can hardly imagine any words which would be more painful, more humiliating, or more insulting than these. We know well enough that there are a few Churchmen, eminent by their genius and by their secular culture, who would gladly accept this as a satisfactory description of the ideal position of the Church they profess to love. But that they are in any respect the authorised or legitimate exponents of the general feeling of Episcopalians, we should be extremely loth to believe. The Evangelicals, though they too often seem ready to accept any amount of dirt along with their feast of loaves and fishes, we would fain hope, could hardly descend so low as this. The Ritualists, to do them justice, never fail to protest with increasing vehemence against so base a view of the Church's mission. And the Nonconformists, apart from any consideration of their own wrongs, nay even, if, to put an impossible case, genuine religious equality could be combined with an Establishment like that, would feel bound by their allegiance to their Divine Lord to condemn and repudiate with all the energy of religious zeal such a caricature of the Church Christ died to establish. St. Paul tells us of "a house of God, a Church of the living God, which is the pillar and ground of the truth." But it seems that modern Christians, to save political disturbance, should be content with a Church which is "the servant and the creature of the State." Mr. Harcourt and his sympathisers may rest assured that they have sorely miscalculated the nature and the strength of the religious convictions of England when they imagine that the Establishment can be saved by a reform which produces results like these.

But, says Mr. Harcourt, the Church is safe because political Liberals have established religious equality already. At least that is what we suppose him to mean when he says, "No one now gains anything by being a Churchman or loses anything by being a Dissenter." Really it is impossible to read words like these without recalling Artemus Ward's observation, "I larf, I du." We suppose it is no gain, in the sense of special privilege, to have one's own sectarian opinions maintained at the expense of the State, while others have to maintain theirs out of their own pockets. It is no gain to the fashionable sect that its clergy should be recognised as Government officials, while those of other denominations are merely private citizens. It is no loss, Mr. Harcourt thinks, to Nonconformity, that the very fact of the existence of an Establishment, supposed erroneously to embody the mind of the nation on religious subjects, should

cast a social slur on all who presume to have an opinion of their own. It involves no injustice, so we gather, that this predominant position should be given to a denomination which provides little more than one-third, if so much, for the accommodation of worshippers in England and Wales. Still farther, if the speaker gave adequate expression to his opinions, we must suppose he thinks it no wrong to Nonconformists that in national burial-grounds they cannot have their own services; or that all public chaplaincies, with trivial exceptions, must needs be supplied by clergymen who can swear their way through the contradictory formulas of the Established Church. In conversation the other day with the headmaster of one of our minor endowed schools, an Oxford man, who through conscientious scruples refrained from taking orders, we learned how all professional prospects had been blighted by his faithfulness to principle. The building of chapels, and other underhand means never contemplated in the original foundations, are shutting up one after another of these honourable positions against all but men already in "holy orders." Yet, says Mr. Vernon Harcourt, "no one gains anything by being a Churchman, or loses anything through being a Dissenter." While differing very much from the witty speaker's notion of common sense, we readily admit that platform claptrap is often a very effective "choke-damp" for a season. But we rather think that religious equality is a blazing principle of too keen a glow to be extinguished by effusions such as his.

ECCLESIASTICAL NOTES.

EVERY now and then we have given illustrations of the doctrines that are taught in the Church that is called, ironically or otherwise, the bulwark of Protestantism. Sometimes these illustrations have been derived from the attacks of professed Church journals on Protestantism itself; sometimes from independent literature; sometimes from Church services. We are indebted to the *Rock* newspaper, this week, for some more illustrations, but why the *Rock* should give them we can scarcely understand. It appears that there is, at Kilburn, a church dedicated to the memory of St. Augustine, connected with which there are some schools. A school-book has been "printed privately" for the use of children attending the schools, and from this book the following are extracts. First, as to the Virgin Mary—

Adam ate the fruit and died;
But the curse that did betide
All his sons, is turned aside,
By the Virgin Mary.
We love that Sacred Virgin,
The mother of our God.

Next, as to the power of priestly absolution,—

Yes, I am going to God's priest,
To tell Him all my sin,
And from this very hour I'll strive
A new life to begin.
When I confess with contrite heart
My sins unto the priest,
I do believe from all their guilt
That moment I'm released.

Next as to the Eucharist—

That blessed moment when Thy priest
Will give Thyself to me.
The bread becomes Thy Body,
The wine becomes Thy Blood.
I must with fear and trembling
In adoration bow,
For Thou, O blessed Jesus,
Art on the altar now.
I worship Thee, Lord Jesu,
Who, on Thine altar laid,
In this most awful service
Our food and drink art made.
I worship Thee, Lord Jesu,
Who in Thy love divine
Art hiding here Thy Godhead,
In forms of Bread and Wine.
I worship Thee, Lord Jesu,
And kneeling unto Thee,
As Thou didst come to Mary,
I pray Thee come to me.
Sweet Sacrament, we Thee adore!
O make us love Thee more and more.

Of course, the people of St. Augustine's, Kilburn, have a moral right to teach what they like, but have they a moral right to do so as connected with and as representing the Established Church in England? The Bennett Judgment, however, indicates that they have not merely a moral but a legal right. But will not the time come when this burden will be too heavy to be borne?

A writer in the same paper—the Rev. J. E. Gladstone, vicar of St. Matthew's, Wolverhampton—had probably not seen these verses when he wrote a letter on the "Church and Nonconformity." Mr. Gladstone—or we will say, in order not to con-

found one person with another, the writer—considers that two different but almost equally alarming evils threaten the Church. The first is described as follows:—

We are in danger, as a Church, of losing the Scriptural faith for which our martyred forefathers died, and in which the glory of God and the salvation of men are alike bound up; and we are in danger as a nation of surrendering that public acknowledgment of God which is involved in the principle of the union of Church and State. Those who "love the Lord Jesus Christ in sincerity" within our Church may well feel themselves to be in great perplexity; for if they unite to resist such as would introduce and carry out the ungodly notion that God has nothing to do with nations as such, they must needs stand side by side with many who are betraying "the Gospel of the grace of God," by bringing in doctrines and practices which belong to a "Gospel that is not a gospel." If, on the other hand, they set themselves in real earnest to the solemn duty of getting rid of these "Popish wolves in Protestant sheep's clothing," if they resolve in unflinching calmness and fortitude to expel these enemies of the cross of Christ from the Church out of which they are eating the very life and spirituality, then they appear to be almost compelled to look for help to others without the Church.

This is a call upon the Nonconformists to help the Evangelicals, to sustain Evangelical truth, and the writer says this is the course, if it "can be carried out"—a great qualification. But there is a condition expressed by Mr. Bligh, and it is this—"Our Nonconformist friends will have to consent to put absolutely in the background their anti-state church theory." The writer is of opinion—and we decidedly agree with him—that our Nonconformist friends will not do this, and so he calls upon the Church to depend, "under God, upon herself." Now, this is a thing that the Church has never yet done. She must be disestablished before she can do it. She is depending upon the State, and her dependence upon the State has brought about all the mischief that is complained of. It is very well for the Rev. J. E. Gladstone to give this advice, and at the same time to decry the "anti-state church theory," but how is the Church to be made to depend upon "herself" unless she is made to do so? Surely the writer does not know the meaning of his own words?

There are sectarianism, ultra-sectarianism, unsectarianism, and ultra-unsectarianism. To which of these catalogues does a letter addressed by the Rev. Rodolph Suffield to "the clerical members of the Croydon School Board" belong? Our readers know that Mr. Suffield was once a celebrated preacher of the Roman Catholic Church in England, from which communion he felt bound to secede. Since his secession he has become the pastor of an unsectarian congregation in Croydon, in which the distinctive doctrines of Unitarian theology are supposed to be taught. Now, at a recent meeting of the Croydon School Board it was moved and carried, "That every child in board schools be taught the ten commandments, and that copies of the same, printed in large type, be hung up in every schoolroom belonging to the board." Mr. Suffield thereupon addressed the board in certainly a very able letter, asking, "Then are we to have a decalogue? But which decalogue?" Mr. Suffield points out that there are at least four different versions of the decalogue, and proceeds to give some illustrations. Besides this, he raises the question whether the whole narrative connected with the imposition of the decalogue be divine, and ultimately proceeds to denounce the ten commandments as they are at present established, as necessarily part of a denominational formulary. We should not have thought of raising such a question as this ourselves, but, it being raised, we are obliged to ask, What is the limit of denominationalism? Notwithstanding the remarkable freshness of Mr. Suffield's letter, he has not satisfied us that the teaching of the ten commandments involves denominationalism.

Which is right? An able reviewer recently estimated, from apparently good data, that there would be little or no surplus after the affairs of the Irish Church were wound up. Well, the time of grace for the commutation of incomes has now expired, and the Church Commissioners are getting to the end of their work. They may possibly have to ask the Legislature for new powers to complete it, or, at least, to complete it within a moderate time, but it is stated they will have almost a handsome surplus. The sum named is from five to six millions. We hope it may be so.

We have received, by the last mail, some correspondence and newspaper intelligence with respect to the progress of the Education Bill in Victoria. We gather from our correspondent's letter that the parties most conspicuously in favour of the unsectarian bill are the Independents, Baptists, and United Methodists, while the opposing parties are the Episcopalians, Roman Catholics, Wesleyans, and some Presbyterians. The sympathies of the colony, however, are with the former, and, as we know by

telegram, the opposition of the Episcopalians, Roman Catholics, Wesleyans, and Presbyterians has been ineffectual. The Melbourne press is full of exciting articles and letters on the subject. Bishop Goold (Roman Catholic) took the lead for the denominations, and held it with as strong a hand as the Pope himself. The principal ecclesiastical opponent on the other side was our old friend the Rev. A. M. Henderson, formerly of Pen-tonville, whose lecture on the subject we have read with great interest and delight. Our friends have gained the victory, and we heartily congratulate them upon it. By-and-bye we shall be following the lesson our children are teaching us.

THE UNITED PRESBYTERIANS AND DISESTABLISHMENT.

At the annual meeting of the Synod of the United Presbyterian Church, held at Edinburgh in May last, a resolution was adopted to the effect, that, in the judgment of the Synod the time had come for pressing the subject of Disestablishment on the Legislature, and appointing a committee to watch over and to defeat "the attempts of the friends of the Establishments over the kingdom to prop up the existing system."

The committee so appointed has just issued an important statement of the grounds "which justify and demand" the prosecution of the object for which it was appointed. It is an elaborate document, setting forth fully, and in able terms, the position of the State-Church system, as well as its leading features, and arguing that this system is (1) unscriptural; (2) is injurious to the interests of religion; and (3) is opposed to political equity.

Among the closing passages is one in which reference is made to the proposed abolition of patronage in the Church of Scotland, and to schemes of comprehension and Church reform in England, as means of prolonging the existence of Church Establishments. Of these it is said:—

To postpone the hour of erasing from the statutes the laws establishing the Churches of England and Scotland, and recalling national property applied to their purposes,—to avert the evil day of the cessation of grants to religious bodies, and of accompanying political influence,—no efforts will be spared by those interested. Church reform, schemes of comprehension, the alteration of the law of patronage, denominational advantages in education, all will be proposed,—anything to divide the ranks without, and divert attention from radical measures. But "surely in vain is the net spread in the sight of any bird." Long enough have the machinery and resources of the State been placed at the service of sects, and it is now more than time to meet all such proposals with the simple demand, "Disestablishment, Disendowment." To this course the Synod has in its wisdom timeously pointed. Then only shall we complete the work of Reformation, and remove the dead fly from the ointment of our Protestantism.

The motives to new exertion are thus stated:—

To all who believe the interests of religion and justice to suffer from this system of State patronage and control of religion, the motive to exertion will be supreme. It is neither denied nor forgotten that motives equally conscientious may impel others to struggle for its continuance, and it is for each party to seek its object by honourable and Christian means. Both cannot prevail. The system of State Churches has long retarded, as we believe, the progress of religion and sound legislation. We cannot consent to its continuance because some good men approve of it. This would be to abdicate our rights and neglect our opportunities; to play into the hands of the enemy of truth and justice, and give a new lease to error and wrong. Let us rather go the more absolutely to the work of Disestablishment and Disendowment, assured that we only liberate religious forces hitherto hopelessly shackled, and secure for all true Church life and enterprise a free career; at the same time that we pluck up one of the most fertile roots of political and social bitterness which have infested the history of nations.

Of the "methods and issues" it is said, in the closing passage:—

To accomplish this object, the faithful exercise of our political rights, the legitimate use of the agencies of the press and the platform,—in particular, the proper exhibition of the principles of Scripture in the teachings of the pulpit,—will be necessary. Employing all means in the spirit of prayer and charity, seeking supremely the interests of the kingdom "which is not meat and drink, but righteousness and peace, and joy in the Holy Ghost," we shall, with the Divine blessing, in due time reap, if we faint not.

We may then confidently hope that Christian opponents, now apprehensive of evil, shall learn, as not a few have already begun to do from the fruits of disestablishment in Ireland, to thank us for benefits which, in spite of their resistance, we have been the instrument of securing to the Church and the world.

The address bears the signature of the Rev. Geo. C. Hutton, of Paisley, as the convener of the committee, and to him we may, we have no doubt, refer those who wish for copies of the statement, or for further information respecting the movement to which it relates.

The Convocation of the Province of Canterbury will assemble for despatch of business on Tuesday, 11th February, and will continue sitting until business is finished.

SCHOOL BOARDS AND SCHOOLMASTERS.

The following correspondence between the Rev. Geo. Wright, of Smeeth, near Ashford, and the Education Department, has been placed in our hands for publication:—

No. 1.

From the Rev. G. Wright to the Lords of the Committee on Education.

"My Lords,—I feel it my duty to make you acquainted with the following facts respecting the proceedings of the Smeeth School Board, of which I am a member.

"In the month of September last, the board engaged Mr. B. Rushton as principal teacher in the board school. His efficiency as a schoolmaster is all that can be desired, his moral character is without a stain. But since his residence in this neighbourhood he has attended a Nonconformist place of worship more frequently than the Church of England, consequently the chairman of our board (who is also the rector of the parish) sent him a letter, of which I enclose a copy. At the time this letter was sent I knew nothing of the matter, it had never been brought before the board, nor was the subject mentioned at the subsequent meeting held Dec. 2, to which the Rev. — Robertson's letter alludes. But on the evening of that day I received a notice of a special meeting to be held Dec. 10, of which notice I enclose a copy. I wrote to the chairman observing that the notice stated neither time nor place of meeting, and requesting that the meeting might be postponed, as I could not possibly attend on the 10th inst., but the other three members of the board met and resolved to dismiss the schoolmaster at a month's notice. Enclosed is a copy of the resolution. In the *Kentish Express* of December 14, is an advertisement for another schoolmaster. (Enclosed is advertisement.)

"On the 15th day of October last I went to the school and heard the children repeating the Church catechism. On inquiry the schoolmaster informed me that the chairman of the board had requested him to teach it; he (Mr. Rushton) objected to it as being illegal, the rector replied he saw no harm in it, and repeated his request. The Rev. — Robertson is the chairman, treasurer, and correspondent of the board, therefore the schoolmaster felt bound to teach the catechism at his request.

"With the present state of things I am not satisfied, but have no appeal but to your Lordships.

"Dec. 20, 1872."

No. 2.

The following is the letter of the rector referred to in the foregoing:—

"Smeeth Rectory, Nov. 29, 1872.

"Sir,—When you were a candidate for the post of schoolmaster, you declared to the board that you were a member of the Church of England, and on that understanding some members of the board voted for your appointment.

"Your conduct since in never attending church shows you have deceived us in this respect.

"The majority of the parishioners are indignant at your conduct, as they intend to have a schoolmaster who will be helpful in church matters.

"The school board will have to comply with the wishes of the parishioners, for whom they act; and Mr. Murton intends to make a motion to the effect that you be no longer retained as schoolmaster. I have reason to believe this motion will be carried; but as I am also sorry for the penalty it inflicts on you, I give you this private notice of it, as I think it will be better for yourself if you anticipated this motion by voluntarily resigning.

"If you do so before the next meeting of the board, on Monday, it will save you from what will be a grave vote of censure and dismissal.

"Much regretting that you have brought this on yourself, I am, yours truly,

"C. HOPE ROBERTSON.

"To Mr. B. Rushton."

No. 3.

The following is the notice of meeting:—

"A special meeting of the Smeeth School Board will be held on Tuesday, the 10th December, to consider the following motion, which will be moved by Mr. Murton:—

"That B. Rushton, schoolmaster to the board, having declared distinctly to the board, before his appointment, that he was a member of the Church of England, and having been appointed on that understanding; but having, by his conduct since, proved that he is not a Churchman, the board consider that he no longer deserves their confidence, and resolves that he be dismissed from his post of master to the Smeeth School Board School."

No. 4.

The following is the letter of the rector containing the board's decision:—

"Smeeth Rectory, Dec. 10, 1872.

"Sir,—I am sorry to have to inform you that at a special meeting of the board held this day, it was moved by Mr. Merton, and seconded by Sir W. Knatchbull, and carried unanimously:—

"1. That Mr. B. Rushton, schoolmaster to the board, having declared distinctly to the board, before his appointment, that he was a member of the Church of England, and having been appointed on that understanding, but having by his conduct since proved that he is not a Churchman, the board consider that he no longer deserves their confidence, and resolves that he be hereby dismissed from his post of schoolmaster to Smeeth School Board."

"2. It was ordered that his charge of the school cease on Saturday, the 21st December, when the school breaks up for the Christmas holidays.

"3. It was ordered that his salary be paid up to a month from the date of this motion, viz., to January 10, 1873.

"(Signed) C. HOPE ROBERTSON,
"Chairman of the Board."

No. 5.

The reply received from the Education Department is as follows:—

"Sir,—I have the honour to acknowledge the receipt of your letter of the 20th instant.

"I am directed to state that of the three circumstances which you bring under the notice of this department, viz. (1) the dismissal of Mr. Rushton; (2) the advertisement for a new master published by their board; (3) the repeating of the Church Catechism by the children—the first and second do not appear to be 'acts in contravention of or failures to comply with the regulations,' according to which a board school is required by the Act to be conducted.' They do not, therefore, fall under Section 16 of the Act, and their lordships are not called upon to express any opinion upon them.

"The third circumstance my Lords think it their duty to bring under the notice of the board.

"I have the honour to be, &c.,
"P. CUMIN.

"Geo. Wright, Esq."

RELIGIOUS EQUALITY IN THE WEST INDIES.

Mr. Alderman M'Arthur, M.P., recently addressed a letter to the Earl of Kimberley, enclosing a protest which the Wesleyan missionaries had drawn up against the continued expenditure of public money for ecclesiastical purposes in the Leeward Islands, the peculiarity of the grievance being that the money is chiefly raised by a tariff on the imports, and is thus unfairly and unequally distributed among the taxpayers. His lordship, through the Under-Secretary for the Colonies, has written the following answer to the hon. gentleman's representations:—

Downing-street, Jan. 1, 1873.

Sir,—I am directed by the Earl of Kimberley to acknowledge the receipt of your letter of the 18th ult., forwarding a letter from the Superintendent of Wesleyan Missions in the Leeward Islands. I am desired to state that in the course of the past year his lordship issued instructions with the object of establishing religious equality in these islands. The delay in giving effect to those instructions has probably been partly due to the temporary absence on leave of the Governor-in-Chief, and to his occupation with the business of the federation of the Leeward Islands. But Lord Kimberley will press upon the Governor-in-Chief, who has now returned to his Government, the importance of an early settlement of the question. I am to add that in Dominica and the Virgin Islands religious equality has been effected by the withdrawal of Government aid. In Montserrat the principle of concurrent endowment has been introduced by the division of the stipend of a vacant incumbency between the Anglicans and the Wesleyans, and by a grant to the Roman Catholics, but it will be for consideration whether in this and in the remaining islands of the federation it may not be found preferable to withdraw all Government aid, subject to the vested interest of the clergy in their stipends, as has been done in Jamaica.—I am, Sir, your obedient servant,

(Signed) R. G. W. HERBERT.

Mr. Alderman M'Arthur, M.P.

A DISESTABLISHMENT CONFERENCE FOR THE SOUTHERN COUNTIES.—It will be seen from an advertisement, appearing elsewhere, that with a view to carry on the work of liberation with increased energy in the southern part of the kingdom, the committee of the Liberation Society, and the London Nonconformist Committee, have jointly resolved to convene a conference, in accordance with arrangements resembling those adopted in connection with the Midland Counties Conference in October last. It is to be held in London, on Tuesday, February 11, and, as Parliament will then have just reassembled, it will afford a favourable opportunity for a decided expression of metropolitan and southern opinion, not only on the disestablishment question, but on the amendment of the Education Act, and Irish University Reform—all questions which have to be dealt with in the course of the coming session.

QUAKER MARRIAGES.—The new Act on Quakers' Marriages came into force on Wednesday. The former Acts are amended, and on notice as directed marriages in England and Ireland may be solemnised as prescribed between members of the "Society of Friends," called Quakers.

THE IRISH CHURCH.—The Dublin *Evening Post* states that the Irish Church surplus amounts to five millions sterling. The Church Temporalities Commission will wind up (it says) with this sum in hand. Only about seventy ecclesiastical persons have declined to commute.

THE VICAR'S RATE IN THE TOWNSHIP OF SOWERBY.—At different periods for several years past considerable agitation has taken place in the township of Sowerby, against the payment of the rate due from that township to the vicar of Halifax. Several months ago, however, Messrs. W. H. and John Rawson, who are large landed proprietors in the township, signified their intention of purchasing off the vicar's rate for the township, either by themselves or with the assistance of the other landed proprietors in the township. Messrs. Rawson

having nobly carried out their promise, appealed to the other landowners to pay their proportion of the amount of purchase-money to the funds of the Halifax Infirmary; and so far this appeal has resulted in an increase to the funds of that charity of over £1,000.

WORKHOUSE SCHOOLMASTERS AND THE NONCONFORMISTS.—The Board of Guardians of the Chesterton Union, Cambridgeshire, in advertising for a schoolmaster and mistress for the workhouse, have announced that they must be members of the Church for England. The Nonconformist guardians have protested against this, as being uncalled for and unjust; but the board has, by seventeen votes to eight, rejected a motion throwing open such appointments in future.—*Daily News*.

CHURCH AND STATE IN GERMANY.—According to the *Spener Gazette*, the members of the Prussian Cabinet are entirely agreed upon the bill which will shortly be submitted to the Diet, and which regulates the disciplinary powers of ecclesiastical superiors over the subordinate clergy, and provides for the preparatory education of the latter, as well as lays down the rules which will govern their appointment. Under these circumstances it is hoped the Emperor will sanction the measure. A large number of Berlin citizens belonging to the community of the New Church have united to a protest to the Minister of Public Worship against the dismissal of Pastor Sydow. The petitioners express their determination to secede from the community if the Minister should uphold the dismissal of their former pastor.

THE POPE AND IRELAND.—The Pope on Sunday received a numerous Irish deputation. A magistrate of the county of Kerry offered His Holiness St. Peter's pence, and read an address enumerating the benefits bestowed by the Papacy, deploring the ingratitude of nations, and protesting in the name of his countrymen against the spoliation of the Pontiff, the war waged against the Church, and the suppression of religious orders. In reply His Holiness thanked the deputation, and remarked that he had often received marks of Irish attachment to the Holy See, saying it was not astonishing that the Papacy was the victim of ingratitude, because Jesus Himself met with the same fate. "God wills it; let us, nevertheless, uphold the interests of the Church by faith and persuasion." The Pope concluded by blessing Ireland, and congratulating that country on the preservation of its faith.

COLONIAL BISHOPS.—It is stated that it was intended to include in the batch of missionary bishops lately consecrated in Westminster Abbey a Bishop of Madagascar; but that, suddenly, the idea had to be abandoned because the Foreign Secretary would not advise Her Majesty to issue the licence, without which such a bishop cannot be consecrated. We have no sympathy with the spirit in which this ill-starred Madagascar bishopric scheme has been so perseveringly pushed; but it seems to us to be a humiliating thing that a church cannot even send out a bishop to the heathen world without leave of the Government at home. Such a fact seems to give point to the gibe of the *Times* that the Church of England fails in missionary efforts because "it works in fetters everywhere."—*Liberator*.

THE BISHOP OF PETERBOROUGH AND THE CHURCH.—The Bishop of Peterborough does not think that so eminently practical a people as the English people will decide the Establishment question on purely abstract principles, and in that he is probably right. But when he adds that if the Establishment does its work it won't be meddled with, and that the best defence of the Church is for the clergy to do their work thoroughly, he begs the real question at issue, which is, Can the work for which the institution professedly exists be thoroughly done? There has been plenty of good earnest work done in the Church of England, and it is that which has helped to bring it into its present state of disorder and discontent. What is the use of telling men to make an old machine work at the highest pressure when the result is that the strain put upon it almost breaks it into pieces?—*Liberator*.

THE LIBERATION MOVEMENT.—We have lately devoted a good deal of space to meetings held by the Liberation Society, but as we do not profess to have kept a public record—reports in many cases not having reached us—we may state that the *Liberator* for January chronicles more than fifty meetings and conferences held in December in support of the Liberation movement, and especially in support of Mr. Miall's forthcoming motion. Yorkshire seems to have led the way; but many other meetings have been held in Lancashire, the Midland counties, and the South of England. A new feature of these meetings has been the frequency with which they have been attended by the Established clergy, and other supporters of the Establishment, who have, by means of questions or speeches, greatly added to the interest, and sometimes to the excitement, of the meetings. Another noticeable fact is, that instead of only one meeting in a year being held in a place, it is found necessary or desirable, to have two, three, or more in the course of the season. In most cases, also, these meetings are followed by correspondence in the local papers, sometimes kept up for weeks, and conducted with considerable ability on both sides; so that the press aids the platform in the work of instruction.

MR. BINNEY ON PRAYER AND PREACHING.—The Rev. T. Binney, in the *Evangelical Magazine*, writes:—"I have long been of opinion that if the worship of our churches was conducted in a different place from the pulpit, that single circumstance would of itself have many and important results.

Let the worship remain just what it is—reading and prayer conducted exclusively by the minister; yet, if he stood somewhat lower than in preaching, and thus, as it were, spake with the people, and as one of them, unto God, it would be, I believe, beneficial in its influence both on him and the congregation. It would give to the worship greater importance by attaching to it a more distinct character, and giving it a completeness in itself. I could wish to separate the pulpit, with all its associations, from the worship of the Church. I think the people would then listen to the prayers less in the spirit of 'hearers' than many of them do at present. This would be a blessed preparation for hearing when the proper time came; and the state of mind proper to hearers, as such, would come into action then, and not before. But Dissenters have no idea of a congregation being any thing but an audience. Hearing with them is everything. In fact, they have little else to do."

RATIONALISM IN THE GENEVAN PROTESTANT CHURCH.—The *Pall Mall Gazette* states that the "Liberal" or Rationalist party in the Protestant National Church at Geneva has obtained a great victory over its orthodox opponents. Some time ago a new catechism, that of M. le Pasteur Chantre, of a very advanced character, was proposed for adoption, but was rejected by the Consistory—the governing body of the Church—by a majority. The Liberal members of the Consistory thereupon resigned, and appealed to the people from the decision of their colleagues. On this new field of conflict the battle was fought out with great fierceness, and the "Liberals" have been successful in the recent consistorial elections. Although the greater number of the electors abstained from voting, out of 3,700 who did vote they had a majority of 400. Rationalism of the purest order has thus been victorious in the Protestant Church of Geneva, the ancient stronghold of Calvinistic Protestantism. One of the Liberal pastors, M. Congnard, is reported to have declared not long ago in the conference before the elections, that the essence of "Liberal" Christianity consisted in suppressing the belief in a supernatural order. The same gentleman said he did not believe one syllable of the Bible, that he and his confreres had abolished hell in order to inaugurate a religion of pure love. The "Liberal" party has now the majority in the Consistory, though only of the narrowest possible character, the numbers being sixteen "Liberals" to fifteen orthodox members.

MR. MACFIE, M.P., ON DISESTABLISHMENT.—Mr. Macfie, M.P., has been addressing a meeting of his constituents at Portobello on political topics. After his speech in chief Mr. Lawrie asked if he would vote for Mr. Miall's motion for the disestablishment of the English Church. Mr. Macfie: I voted with Mr. Miall when he brought his last motion before the House. (Applause.) I am no friend of the Church Establishment principle, but when I was chosen for these burghs in 1868 I distinctly stated that I would not use the powers with which I was entrusted for the overthrow of the Church of Scotland. (Applause.) It appears to me that when there is so very large a portion of the population unconnected with the Established Church in England, it is entirely invidious that one-half of the population should have its churches maintained in a great measure by the State, and the other should be receiving no bounty whatever from the State, and probably were not willing to receive a bounty. At the same time, let us take care that whenever we do enter into the subject, we don't make room for some dangerous influences, we shall say from Rome, or somewhere else. I do not see how we can resist those influences, but I shall call your attention to this great fact, that the Church of Rome is not merely an ecclesiastical but a political organisation. In fact, it is a great State without land, it is a nation without territory, moved from Rome and ramified throughout our country. If you will solve this problem, I think you will do a great service to the State—how to put the Church of England out of its position and not to make room for this great Italian organisation. However, in spite of the difficulty, I would go for the disestablishment of the Church of England.

IRISH UNIVERSITY EDUCATION.—The *Daily Telegraph* believes that there is clearly growing up in Ireland an intelligent public opinion that will strengthen the Government if it resolve to deal courageously and equitably with the question of higher education in that country. Mr. Vernon Harcourt's menaces at Oxford may be set aside as if they had not been spoken; for to anybody who has studied the question it must be obvious that he has not even the slightest knowledge of the elementary facts. In contrast with his recent ebullition, we may take the thoughtful and candid address at Magee College of the Rev. Richard Smyth, D.D., President of Faculty, at the opening of the present session. The Magee College, though liberal and unsectarian in its design, and in many of its departments, is practically the Maynooth of the Irish Presbyterians. It may therefore be called "denominational." But Dr. Smyth, while pleading earnestly for the independency of his own and similar institutions, had no idea of demanding endowments. He says that for the State to step in and endow denominational colleges over which it would have no control whatever, is wholly out of the question. He adds that the endowment of a denominational college is neither more nor less than the endowment of a particular religious persuasion. If, on the other hand, the authorities of Magee College "only ask that their students shall not be excluded from those honours and rewards which result from the ascertained possession of learning,

the demand is reasonable and just. To deny a student this right is to apply a new form of test. It is to say to him—We are less concerned about the amount of knowledge you possess than we are about the place in which you have got it." We believe (the *Telegraph* says) that these ideas must really govern university reform in Ireland. We must reward knowledge wherever acquired. By endowing a college, the State puts a premium on a certain standard of learning acquired in a certain academy. By endowing an independent university we declare that the persons who teach, the means they use, the towns in which they give their instruction, or the ceremonies they associate with it, or the crimes of their forefathers, are matters of no concern to us. We proclaim that we look only to the results. Nor can the endowment of an independent university be considered a virtual disendowment of Trinity College: it only alters the way in which that institution will receive financial aid from the State.

LORD SELBORNE AS A SUNDAY-SCHOOL TEACHER.—The *Church Sunday-school Magazine* for the present month has a portrait of the Lord Chancellor, who, it is stated, has been a Sunday-school teacher for twenty-two years. In the accompanying remarks we read that "the arduous duties which have now fallen upon him have not been admitted as a reason why his Sunday work should be given up. From twenty to twenty-five young men and lads of sixteen years and upwards still find the Lord Chancellor regularly at the schools of All Souls' Church, Langham-place, Sunday by Sunday, with his Bible-lesson ready for them. Many of our readers know what it is to be hard-worked during the week; but let us assure them that they have no idea of the overwhelming character of the labours of a Lord Chancellor. Their work may be toilsome while it lasts; but in the vast majority of cases, the hour does come—however late at night—when it is over, and when their minds are free until the time for beginning again. But a Lord Chancellor's work, during the greater part of the year, is never done. Its responsibilities and anxieties never leave him; and it is almost impossible that he should ever be without the burdensome sense of accumulating arrears. The example of perseverance, therefore, which Lord Selborne has set, is one that should animate every faint-hearted or weary teacher to fresh exertions in the high and holy mission to which we have all been called. Two other features of Lord Selborne's work as a teacher we may without impropriety refer to, in both of which he sets an example worthy of universal imitation. In the first place, he does not rely even upon his well-stored mind, or upon his long practice in the arts of clear exposition and effective appeal, and go to his class unprepared. Most thoroughly is every subject specially studied for the purpose; most carefully are the notes drawn out in which the materials so gathered are woven into a well-constructed lesson. In the second place, he is not content with meeting and teaching his boys on Sunday. Each one has a place in his memory at other times; and those who have left are not lost sight of. A voluminous correspondence with old scholars scattered all over the world testifies to the noble thoroughness with which the leader of the English Bar and Mentor of the House of Commons has so long fulfilled his part in the great work of tending the lambs of the Master's flock. On Lord Selborne's many other claims to the respect and admiration of Englishmen, and particularly of English Churchmen, we do not here enlarge. . . . It is possible, now that Lord Selborne has become a prominent official leader of one of the great parties in the State, that political differences may sometimes interfere with the universal approbation which his public life has hitherto commanded; but nothing, we are assured, can diminish the affectionate pride (if we may venture so to term it) with which Sunday-school teachers will watch the future career of the most distinguished of their fraternity."

Religious and Denominational News.

The necessity of a revival of religion is being discussed among Methodists throughout the country.

Mr. Thos. Bagley, of Hackney College, has accepted a unanimous and renewed invitation to the pastorate of the Congregational Church, Banbury.

THE REV. R. A. REDFORD, M.A., LL.B., of Albion Church, Hull, has received a cordial and unanimous invitation to take the pastorate of the new Streat-ham-hill Congregational Church, S.W. Mr. Redford, in accepting this invitation, closes a ministry of more than eighteen years in Hull, amid the regrets of an attached people.

THE REV. CAPEL MOLYNEUX, M.A., who has just seceded from the Established Church, is to be presented with a testimonial by his congregation and friends. The amount already collected is 3,000l. It is stated that Willis's Rooms has been taken on behalf of Mr. Molyneux for Sunday services, morning and evening, during the ensuing month.

FOREST-HILL CONGREGATIONAL CHURCH, QUEEN'S-ROAD.—On the last evening of the Old Year, after the usual devotional services, a meeting was held in this church, the pastor, the Rev. G. W. Conder, presiding, when the treasurer presented the accounts to the close of the twelvemonth. The effort that had been made to reduce the debt had proved most successful. The floating debt was extinguished, and funds were provided for reducing the mortgage debt to 600l. The total outlay on the church, which was opened in the spring of 1864, was about 3,800l.

Towards this the London Chapel Building Society had made a grant of 250*l.*, besides lending 250*l.* without interest, which was repaid by yearly instalments. In the autumn of 1870, when Mr. Conder accepted the invitation to the pastorate of the church, the fixed and floating debt, with interest, came altogether to some 1,300*l.*, so that 700*l.* will have been cleared off in little more than two years. The doing of this originated with Mr. Conder, who collected among his friends in the north of England upwards of 200*l.* [A Christmas tree last month, under the management of ladies of the congregation, yielded 200*l.* It is right also to state that 100*l.* of the sum which has been raised is a grant from the Kentish Chapels' Debt-Extinction Fund, and that the committee of that fund offer similar generous aid towards the speedy extinction of the moderate debt that remains.]

THE THEATRE SERVICES.—Mr. W. T. Charley, M.P. for Salford, preached last evening in the Victoria Theatre, New Cut, to a large congregation. The service commenced at seven o'clock, and consisted of singing, prayers, and the reading of a special lesson. The hon. member gave an earnest address on the words, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" (James ii. 5). He commenced his discourse by wishing all his hearers a happy New Year, and said he could not present to them anything more likely to bring happiness to a poor man's home than these words, which, having been written about twelve months before the Apostle's martyrdom, may be regarded as his parting legacy to God's church on earth. Addressing himself to what he designated as "the poor of this world," of whom his audience mainly consisted, the preacher pointed out in simple and earnest language the consolation to be derived from the words of the text, and the depth of humility to which the Lord of glory condescended to stoop to save poor guilty sinners from the sentence of death which they had justly incurred by their wickedness. In conclusion, the hon. gentleman, who was listened to with the deepest attention, exhorted his hearers to accept the free salvation offered through faith in the atoning blood of Christ; and appealed to them that as nothing was so certain as death, and nothing more uncertain than the time of its coming, he would urge them to lose no time, but at once, before they slept, to make their peace with God. A short prayer-meeting, after the close of the ordinary service, was held, and was attended by a large part of the congregation.—*Record*.

THE WEEK OF SPECIAL PRAYER.—This is the week set apart on the invitation of the Evangelical Alliance for special united prayer. The appointed subject for Monday was devout acknowledgment; Remembrance of God's mercies to the nation, to families, to the Churches; providential and spiritual blessings to ourselves; and confession of sin. The first of the central meetings was held (on that day at Willis's Rooms, where there was a large attendance. The chair was occupied by the Rev. Wm. Haslam, and the proceedings commenced with the well-known hymn, "All hail the power of Jesus' name," which was sung with much animation. The Chairman in his opening remarks reminded his hearers that at the present time all over the world prayer was being made for one great object, the advancement of God's kingdom in this world, by the communion of souls. Prayer was offered on this subject by Dr. Davis, of the Religious Tract Society. The Rev. Dr. Angus followed with the 145th psalm as a psalm of thanksgiving, and the 32nd psalm as one of confession. After the singing of another hymn, further prayer was offered by General Alexander on the subject of God's mercies to families. The Chairman spoke a few words on the advantages of united prayer, and then called upon the Rev. Mr. Shoebridge to engage in prayer on the other topics for consideration. There was an evening meeting under the auspices of the Evangelical Society, in Freemasons' Hall, Great Queen-street, between one and two p.m. on Monday there was a City meeting at the London Tavern, the Rev. W. G. Lewis presiding. The subject was, "Not slothful in business, fervent in spirit, serving the Lord." There are also daily meetings (which commenced on Monday) in the Conference Hall, Mildmay-park (Rev. W. Pennefather's), at 11 a.m. and 7.30 p.m. Similar arrangements have been made in various parts of the country and in foreign lands.

Correspondence.

THE PROGRESS OF CONGREGATIONALISM.

To the Editor of the Nonconformist.

SIR,—We are generally indebted to you for the interesting statistics which you have published concerning the religious accommodation in our large towns. By means of this intelligence, we are able to calculate how the different sections of the Christian Church have progressed, and if they are making the headway they ought to do in our rapidly increasing towns. For many years past, I have taken a deep interest in the progress of the Congregational Churches, and have from time to time called the attention of the denomination to the little progress they are making in our large and populous districts, where our help is most needed, and where also there is the greatest prospect of forming prosperous and self-supporting churches. The other day I was struck with the remark of a Churchman that in the country

districts Congregationalists provided a church for every 4,265 of the inhabitants, whereas, we only in the seventy or eighty towns, provided the accommodation of one church to every 13,889. It has always been argued in my presence, that we were stronger in the towns than in the country, but if these figures be correct it is the reverse, for we are stronger in the country than in the towns. To see if this were true, I took seven of our largest towns and compared the number of churches and sittings with the number of our churches and sittings in seven of the counties, avoiding in the latter the metropolitan and manufacturing counties, and touching only those counties which have small towns only, and the following was the result,—

	Churches.	Sittings.	Population, 1871.
Liverpool	14	11,320	493,346
Manchester	20	14,890	355,655
Birmingham	17	10,960	343,698
Leeds	24	9,960	259,201
Sheffield	12	8,890	239,947
Wolverhampton	11	5,475	163,480
Bradford	13	7,548	145,827
Total	111	69,033	2,001,162

These figures were obtained from your first calculation. I see by referring to the "Year Book" that there have been some slight alterations made, which, however, make no material alterations in the totals when you compare them with the counties.

Counties.	Churches.	Sittings.	Population, 1861.
Devonshire	142	42,010	563,620
Gloucester	96	35,439	457,399
Somerset	110	28,399	443,788
Southampton	116	32,241	401,877
Essex	134	47,809	368,187
Suffolk	90	31,408	336,923
Sussex	78	20,739	336,294
Total	766	238,040	2,907,493

As no religious census has been taken lately I am obliged to calculate the population and number of churches and sittings according to the religious census of 1861. Put side by side the totals are as follows:—

Counties.	Churches.	Sittings.	Population.
Towns	111	69,033	2,001,162
Counties	766	238,040	2,907,493

The result is that in the counties there is accommodation for one in every twelve of the inhabitants, and in the towns only one in every twenty-nine, being more than double the accommodation in the counties than there is in the towns.

If we take Wales the proportion is still greater than in the seven counties—

	Churches.	Sittings.	Population.
Wales	640	174,834	1,005,721
Towns	111	69,033	2,001,162

In the towns indicated there are less than half the sittings for about twice the population in Wales, so that whilst in seven of our largest towns we only provide in the Congregational churches one sitting for every twenty-nine of the inhabitants, in Wales we provide one for every six.

I venture to lay these facts before the leading men of our denomination in the hope that something may be done to do our duty in our large towns.

During the last year, according to the "Congregational Year-book," the foundation-stones of only thirteen new churches were laid, whereas if we only keep pace with the increase of the population, we ought to have laid fifty, and if we increased at the rate we did from 1801 to 1851 we ought to open not less than one hundred every year.

This is a subject which ought to engage the earnest attention of our leading men if we are to do our part in promoting the preaching of the "blessed God" in this beloved island of ours.

I am, Sir, yours sincerely,

A LOVER OF HIS COUNTRY.

Bradford, Jan. 6, 1873.

THE MEMBERS FOR SCARBOROUGH AND RELIGIOUS EQUALITY.

To the Editor of the Nonconformist.

SIR,—In your account of the meeting of the members for our borough with their constituents, the word "Rev." is erroneously prefixed to my name as the seconder of the amendment.

Since you allude to the course we adopted, as one that be may suitably followed elsewhere, I should perhaps say, that whilst the question of religious equality lies at the front of the difference between our members and their more liberal constituents, other questions are also closely associated with it. In seeking for a free Church in a free State we do not want a divorce between legislation and morality, and the refusal of Mr. J. D. Dent, M.P., to support the immediately unconditional repeal of the Contagious Diseases Acts has met with strong disapprobation, which also found expression in the meeting referred to.

Yours sincerely,

JOSHUA ROWNTREE.

Scarboro', Jan. 6, 1873.

PEW-RENTS v. SUNDAY CHURCH OFFERINGS.

To the Editor of the Nonconformist.

DEAR SIR,—Dissatisfaction with pew-rents is widely extending. I am often solicited to state successful instances of change from pew-rents to free-will offerings. This week the following case has reached me respecting

a church in the north, which I preached to, and addressed on the subject thirteen months ago—

"As Treasurer of — Chapel, I cannot refrain from letting you hear, that for the first time in my experience of over twenty years we shall have a balance in hand this year. We have no pew-rents. The weekly offerings have amounted to 365*l.* 5*s.* 8*d.*, being double the amount we ever raised by pew-rents. I can only say I am astounded at the result. We have already increased our pastor's salary, and intend to present him with part of the balance in hand, over 70*l.*, as a slight acknowledgment of our united love and esteem. We are at peace, never having enjoyed such a year of spiritual prosperity as in 1872. Wishing you all success in your work."

An influential western church lately had distributed the following judicious circular:—"At our congregational tea-meeting, a resolution was unanimously adopted, approving the weekly offering, as a substitute for the present method of quarterly payments for pews or sittings. We trust you will do what you can to make this system as successful with us, as it has been with other congregations."

"Next Sunday you will find in your pews an envelope for each of the present subscribers, containing thirteen small envelopes, one for use on each Sunday in the quarter, commencing with the new year. In the event of your being absent on any Sunday, you will kindly bring the two envelopes together the following week, as regularity is essential to the successful working of the system."

"Should any members of your family, or other friends worshipping with us, like to be supplied with sets of envelopes, we shall be happy to meet their wishes. Should they prefer giving in a still more private way, it will always be open for them to place any sums they may feel disposed to contribute for the support of the ministry, and for the maintenance of public worship, in the boxes which will be placed at each door for the reception of the envelopes. As it is desirable that we should know what the probable income will be, we shall feel obliged by your filling up the annexed form, and placing it in the envelope with your subscription for the past quarter, which we shall be glad to receive next Sunday. Although we ask you to inform us what you think it probable you will be able to give weekly, you will always be able to make any addition to the amount stated, whenever you may feel called to do so by reason of special prosperity; and, in times of adversity, you will be at liberty to lessen the amount, if in your conscience you should feel it right to do so. Let us all endeavour to act upon the Apostolic injunction, 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.' We remain, dear friends, yours in the bonds of Christian love, THE DEACONS, December 23, 1872."

Successful examples are encouraging, but Christian trustfulness bids us abandon mere business expedients, and follow Divine suggestions whatever others do.

Yours truly,

JOHN ROSS.

Hackney, January 4, 1873.

INFIRMARY FOR DISEASES OF THE EAR AND THROAT.

To the Editor of the Nonconformist.

SIR,—Permit me to ask the favour of a little space for the purpose of bringing the claims of this institution under the notice of your readers.

The affections specially treated at it, always very frequent at this season, have been unusually prevalent for several months past, owing to the long continuance of wet weather. The infirmary is entirely dependent upon voluntary subscriptions, so that, while the lowness of its funds too evidently shows the extent to which its resources have been tried, many deserving cases are necessarily refused admission.

Any assistance in support of this charity would be gladly received by the bankers, Messrs. Hoare, Fleet-street; by the secretary, at the infirmary, Red Lion-square; or by

Your obedient servant,

ABBOTT SMITH, Treasurer.

45, Euston-square, N.W., January, 1873.

MISSIONARY PAPERS.

No. I.

The interest of the United Presbyterian Church in mission work is decidedly on the increase. The committee are earnestly pleading for means and men to commence operations in Japan, recently so wonderfully opened to the Gospel. To use their own words:—"This mission is suggested by the recent revolution in that country, whereby the Government, hitherto so hostile to intercourse with other nations, has opened the way to the entrance of foreigners, and whereby the people have been led to exhibit an aptitude to receive impressions, and adopt changes, from European and American visitors, to a degree unprecedented in human history. The tide of commerce has for a few years been flowing in and out between Japanese ports and all ports of the Western world, to an extent which is increasing continually, and which, as commercial men assume, will continue to increase. Surely the

enterprise of Christianity in advancing the kingdom of God should not lag behind the enterprise of trade, the end and aim of which is to buy and sell and get gain."

The committee are first appealing to a limited number of persons with a view to their starting a special fund of eight or ten thousand pounds. They do not think it desirable to enter Japan with a smaller number of missionaries than three—two or three ordained, and one medical. Two considerations stand in the way of the new effort:—the strenuous efforts being made to increase the sustentation fund at home, and the already widespread field of foreign operations—calling rather for consolidation than expansion. The committee show that these objections can be satisfactorily disposed of:—the condition of the churches and ministers at home has improved with the growth of the foreign work, and in no case has there been weakening of any fields of labour by the creation of others. All the missions are stronger now than ever they were. The committee say:—"In 1858, when we began to look to India, the total contributions of the Church were 171,000*l.*; now, when God is turning our eyes to Japan, we have reached a point beyond 325,000*l.* The conclusion forced upon us by these unquestionable facts, is, that if there exists a reason for our not going to Japan as a missionary church, there were much stronger reasons, when we went into India and China, against our entering these great countries." This conclusion is irresistible, and we have no doubt it will be accepted by the churches. We hope soon to be able to tell that missionaries have started for this new missionary field.

The mission of this society in North China appears to be in a prosperous condition. The medical missionary at Chefoo says, that in half a year upwards of 4,000 patients had passed through his hands. He has a dispensary, eighty feet long and fifteen broad, in Chinese style, divided into two equal sections by a central porch, of which the roof is raised above the rest of the building, and beneath its projecting eaves is inscribed in blue and gold, the characters "She-e-Yuen," "The Free Healing Hospital." Ascending the steps, and passing through the massive door to the right, is the men's waiting-room, and to the left is the operating room and the laboratory. The latter is a great attraction to the Chinaman. It is neatly furnished, and the bright array of bottles and many-coloured medicines contrasts most favourably with the dingy appearance of a Chinese drug-shop. The Chinese put the utmost confidence in the missionary's medical skill, and listen reverently and often eagerly to his religious instructions. The following testimony from him will be received by many with thankful surprise:—

I cannot close this letter without expressing my own satisfaction in working among the Chinese. They are ever profuse in their expressions of gratitude. Some seem to doubt that the Chinaman is capable of such a feeling; but although my experience is but short, I am convinced that the peasant and agricultural classes are really grateful for any little kindness; and the merchant and scholar, if devoid of the virtue, have at least the faculty of perfectly feigning it with all outward good grace. Again, I assure you that I regard it a high privilege to be permitted to act as a medical missionary amongst this interesting people.

The society has recently sustained a heavy loss through the death of the Rev. Samuel R. Hanna, of Stirling, Jamaica. His illness was very brief, and no death could have been more unexpected. He had written quite recently in great hope of a happy and useful career. He had entered on his work with great energy, and had completed about eight months of hopeful labour, winning the hearts of all the people, young and old. In the midst of this happiness he was suddenly seized with fever of a peculiarly malignant type, and died after a very few days' illness. Mr. Hanna was the son of the Rev. Joseph Hanna, of Victoria Town, Jamaica. When yet a boy, he came to England, and through the kindness of the late Mr. Henderson, of Park, prosecuted his studies during the earlier part of his university curriculum. He became a proficient scholar, and held a high place as a teacher. He chose Jamaica as his sphere of labour, and at the early age of twenty-six ended his life in the lovely island where it began.

The following items of Church Missionary intelligence are interesting:—The Rev. Mr. Gordon, well known in connection with the Persian famine, has recently performed a long tour through Persia. At some little distance from the supposed site of the Garden of Eden, he met an old man calling him self a Sabeen High Priest, who has ancient books, which he asserts to be inspired, and a ritual, which he refuses to divulge. His followers, about 600 in number, are scattered over Bussorah. They call themselves "Soobies," but are popularly styled "Christians of St. John," or "Baptists." The old man wished Mr. Gordon to write a letter for him to the Queen. The request was granted, and the Sabeen High Priest dictated a short appeal to Her Majesty for pecuniary assistance, adding that she was never forgotten by him in his prayers. Mr. Gordon suggested that he should also inform Her Majesty as to his history and religion; but he declined, on the ground that "she knew all about him."

The society has sustained a great loss in the death of Dr. Elmslie, their medical missionary in Kashmir. He was an ornament, not only to medical missions, but to the medical profession in India also. He had just been on a visit to the Punjab

when he was taken ill so suddenly and unaccountably that there are suspicions of foul play, but nothing certain is known. Dr. Elmslie, a few weeks before his death, published an interesting volume of Kashmir notes and a vocabulary. If he had lived it is expected that another volume, on the people of Kashmir, would have been forthcoming early in 1873. The general regret at his loss is increased from the fact that the doctor had been quite recently appointed to reside in Kashmir.

We regret to find that the extension of missionary operations during late years has not met with a corresponding increase of income. As a result, the Church Missionary Society has been compelled to make retrenchments to the extent of 8,000*l.* Of this reduction 1,750*l.* will be made among the missions in Southern India.

The general conference of missionaries, held at Allahabad, has just closed. It will be some weeks before any reports can reach us, but we know from the programmes placed in our hands that the various meetings must have been full of interest. The subjects to be discussed covered almost the whole ground of missionary expedients and needs. Thus, papers on preaching, on education—male, female, and Sunday-school; on the press—translations, Christian vernacular literature, printing and circulation of tracts, and colportage; on native agents—their training, and employment in bazaar preaching; on the native church—its condition, best means of making it self-supporting, self-governing, and self-propagating; the relations of missionaries to the native church, and to converts, in secular matters; the Christian village system; on the progress and prospects of Indian missions; on medical missions; on the "Bramo Somaj"; on hindrances to the progress of the Gospel; on prayer for the outpouring of the Holy Spirit, and many more subjects, were to be read and discussed. All Evangelical missionary societies were to be represented, and most liberal and hospitable arrangements made for the stay and accommodation of delegates, with their families, if necessary. When the reports come to hand, we shall have the utterances of the wisest and best men in the field on all these questions, and the result of these conferences—for individual societies are holding them too—both on the churches at home and the fields abroad cannot but be beneficial in a high degree.

The Wesleyan Missionary Committee have just recently received news of outrages upon their mission at Ruatan, both on the property and the persons of the agents. "It will be remembered," says the report, "that about twelve years ago, certain islands in the Gulf of Mexico, known as the Bay Islands, were ceded by England to the Republic of Honduras. It was stipulated by treaty, and proclaimed, both by the representatives of Her Majesty on handing over, and by those of Honduras on assuming the sovereignty, that religious rites and liberties should be protected, as they had been under the British flag. Lately, however, by a political change, a new "Provisional Government" has been installed in Honduras, which is said to be in the interests and under the control of the priests. Troops, acting in the name of this new authority, have taken some measures in Ruatan which provoked resistance. They have seized our chapel, built a battery round it, turned it into a store for booty, and a room for gambling. They sought, certainly the person, apparently the life, of Mr. Sykes, the missionary, who mercifully escaped. They seized Mr. Tennyson, the school teacher, a British subject of West Indian birth, kept him in prison, threatened his life, and set him and another person out by the battery, saying that 'if another shot was fired from the side of the Ruatan people they should be killed.' Though up to that moment shots had been coming over now and then, from the time that order was given not another shot was fired, and in the silence of the night they stood protected by this unlooked-for quiet. Another of our friends, a local preacher, was arrested, and put to great inconvenience, and forced to pay money for his release—as was also Mr. Tennyson. Fuller details will be given soon. Meanwhile, we commend to the fervent prayers of our friends generally the little church thus dreadfully dispossessed of its sanctuary and outraged in its most sacred privileges, and also the dear brethren who, in person and feelings, have been called to pass through such keen trial. According to our last report, we had in Ruatan five chapels, sixteen local preachers, 354 members, 291 scholars, and 750 hearers."

The London Missionary Society is happily not distressed with want of funds. From all quarters money is reported as coming in in abundance. What is wanted is men, and hence the directors have wisely resolved to bring the matter before the ministers and deacons of the London churches, as the subjects of united prayer and conference. How the need presses may be gathered from the following statements:—"On several occasions the directors had pointed to the vacancies existing in India and China, and for which they had not found among the students all the labourers they had desired. Great cities like Canton, Shanghai, and Tientsin; districts like Coimbatore or Mirzapore, full of people, find their staff of workers weakened by sickness or death. Three young brethren will proceed to these missions in the autumn, but 'what are they among so many?' In British Guiana, 'where the churches are gradually passing from under the society's care into the hands of native pastors, one or two good men are required for a few years, in addition to the four brethren still in the field. The Madagascar mission has only in part received the reinforcement which has been resolved upon; and

at least eight men should proceed thither as soon as the season reopens. The mission in New Guinea is being strengthened by additional native evangelists; but its English missionaries will be appointed from among the South Seas brethren already in the field.' The chronicle of the society does not contain very much that is new; but the following testimony of Professor Darwin will interest not a few friends of missions. In his 'Voyage Round the World,' he speaks of a visit which he paid to Tahiti in 1835, thus:—

The Tahitians, having made a small fire of sticks, placed a score of stones of about the size of cricket-balls on the burning wood. In about ten minutes, the sticks were consumed and the stones hot. They had previously folded up in small parcels of leaves pieces of beef, fish, ripe and unripe bananas, and the tops of the wild arum. These green parcels were laid in a layer between two layers of the hot stones, and the whole then covered up with earth, so that no smoke or steam could escape. In about a quarter of an hour the whole was most deliciously cooked. The choice green parcels were now laid on a cloth of banana leaves, and with a cocoanut shell we drank the cool water of the running stream; and thus we enjoyed our rustic meal.

Before we laid ourselves down to sleep, the elder Tahitian fell on his knees, and, with closed eyes, repeated a long prayer in his native tongue. He prayed as a Christian should do, with fitting reverence and without the fear of ridicule or any ostentation of piety. At our meals, neither of the men would taste food without saying beforehand a short grace. Those travellers who think that a Tahitian prays only when the eyes of the missionary are fixed on him, should have slept with us that night on the mountain side. Before morning it rained very heavily; but the good that of banana leaves kept us dry.

The Baptist Mission, always noted for its contributions in the translation of the Word of God, has recently added to its list of benefits by the translation of the Scriptures into Sanscrit, the sacred language of the Hindoos. This is the work of the venerable Mr. Wigner, who, for many years has devoted so much of his time to the work of translating and revising. This Sanscrit translation, as Mr. Wigner remarks, is a work of luxury. He says, "I have felt as if the Sanscrit Bible was a luxury, and the Bengali one the bread of life. The former may be acceptable to some hundreds of scholars scattered over all parts of India, but the latter is indispensably necessary to the teeming millions of Bengal who are perishing for lack of knowledge. But I trust that He who led me to undertake the task of preparing the Sanscrit version when I did not seek it, and who has permitted me to complete it, will not allow it to remain unblest, and that this labour will not be in vain in the Lord."

The small mission in China, sustained by this society, is in a prosperous condition. Mr. Baeschlein, one of the missionaries, says:—

It is now about a year since I commenced regular services in a room which I fitted up for the purpose. The attendance was, on the whole, quite encouraging. The average number of hearers, towards fifty. Sometimes we have 150–250 on one Sunday. Persons of every rank and age listen to the glad tidings of salvation through a crucified Redeemer. Our little place is now and then overcrowded; the seats and passages are full, and numbers of the sons of Adam throng the place before the door and windows.

We have been able to preach the Gospel from house to house. My dear partner has done her full share of labour for this branch. The importance and great need of female agency for this work can only be fully understood by those who know this field from personal observation. Through my dear wife the priceless pearl has been offered in a great number of those crowded harems, where no strange man can enter. On her errands of mercy, Mrs. Baeschlein has generally been accompanied by a convert from an American mission station, an active Chinawoman whom we propose to train for the work of a Bible-woman.

THE RAGGED SCHOOL UNION AND ITS FUTURE WORK.

The Ragged School Union has issued a circular signed by the Earl of Shaftesbury as Chairman, in which, after a reference to the past work of that institution, it is said:—

It is clear from the passing of the Education Act, the establishment of school boards, and the national interest now taken in primary education, that the time has come when there ought to be a revision of the work, plans, and objects of the Ragged-school Union, so that the society may adapt itself to the new exigencies of the times.

Soon after the formation of the London School Board, several efforts were made by local managers to transfer some of the principal day ragged-schools to the board, from a fear, amounting almost to a panic, that voluntary contributions would be at once withdrawn, and thus to them there seemed no other alternative than to close the school. In other cases the transfer to the board was desired by the local managers from preference, arising from a conviction that the board, with its compulsory powers, could give a secular education more effectively than they could. For the board had power not only to compel attendance, but—

1. To levy rates for school purposes, and
2. To acquire sites for schools wherever wanted or wished.

With these powers, it would be sad indeed if the whole poor juvenile population were not shortly at work either in denominational or board schools.

It is, however, clear that denominational schools are not likely to do the work of ragged-schools, and the board schools can only undertake the secular teaching. The religious, moral, and social work that has always been the primary object of the ragged-school, must either be continued under the auspices of the Ragged-school Union, or some similar voluntary association, or be abandoned.

The committee of the Union have had these matters

under consideration, and they are of opinion that with justice and propriety they cannot abandon the work that, in conjunction with Lord Shaftesbury, was inaugurated thirty years since, and which for more than a quarter of a century has been so successfully carried on in the metropolis. The example thus set has been adopted with marked success, not only in the great towns and cities of Britain and her colonies, but in almost all the capitals of the world.

The secular work of the society will in the future probably become less as the school boards extend their now confessedly difficult operations; and while the opinion prevails that the day-schools of the society will be gradually absorbed by the school boards, it must not be forgotten that the migratory and generally lawless character of the very lowest of the population will for a time at least make the work of elementary education on their behalf by the School Board of London one of no small difficulty. It is imperative, therefore, that the committee should still continue this necessary but at the same time onerous and expensive portion of their operations by giving increased aid to the managers of the various day and evening-schools with whom they are still likely to be identified, nor will they relax any efforts in developing that Evangelical Gospel teaching so successful in the past, and so urgently necessary for the future. They propose still further to extend and support the various operations with which the public have long been familiar, such as ragged Sunday-schools, penny banks, bands of hope, clothing clubs, mothers' meetings, evening classes, &c., and to encourage and aid such other efforts as are likely to promote the social, moral, and spiritual well-being of the still neglected masses of the population, including infant nurseries, labourers' clubs, ragged churches and children's services, medical and Gospel missions, parents' lectures, &c., and to continue the annual prizes for good conduct so long given to boys and girls remaining in their situations for twelve months and upwards with satisfaction to their employers.

With such like operations the committee hope to remedy in some measure the unavoidably defective character of the religious teaching in the board schools. If needful, the committee will not hesitate to employ both males and females as paid agents to carry out this great work; but at first they will see what can be done by the 3,000 voluntary helpers who in long succession have been found so faithful and so effective.

The committee feel certain that to carry out this work as is required they cannot afford to lose one of their present subscribers. They will need the help of all, and most sincerely do they hope that it will not only be continued, but that fresh friends will come forward with personal service and pecuniary support.

They have not thought it necessary to allude to any recent statements in depreciation of their past efforts; they are content to leave the history of their operations to the judgment and candour of the public.

In no spirit of boasting, but in humble dependence upon the Divine Arm, and guided by heavenly direction, they desire to go forward in their loved work of Christian philanthropy, and with a desire faithfully to report work done, and as an incentive to further action, they will from time to time submit their labours to their supporters and fellow-workers, that they may be revised and improved as required by time or circumstance.

SHAFTESBURY, Chairman.

THE EDUCATION ACT.

The clerkship of the School Board for Llanrug has just been given to a lady, Mrs. S. Eiddon Jones.

SCHOOL BOARDS AND FEES.—According to a letter from the Education Department to the Rochdale School Board, a voluntary school, though bound by the new code to refuse no child admission "on other than reasonable ground," is not obliged to accept from the school board, for indigent children, such fees as the board may think proper to pay. If the fee is lower in amount than that ordinarily charged in the school, the managers may refuse to admit the child.

UNITED SCHOOL DISTRICTS.—We understand that the question of the election of school boards for united districts, under Section 40 of the Elementary Education Act, is now engaging the attention of the department. It is probable that the first board of this nature will be that of Burton-on-Trent united with the parishes of Horninglow, Branstone, Burton extra, Stretton, Winshall, and Stapenhill, with a population of over 17,000 inhabitants. To this district a final notice of deficiency has been issued, setting forth that a school for 1,000 children in three departments should be built in a central part of the town of Burton, with others to receive about 1,400. The existing accommodation provides for 1,800 only.—*Fall Mall Gazette.*

THE NATIONAL EDUCATION LEAGUE.—The new monthly paper of the National Education League contains the following important statement:—"Among the notable events in connection with the educational movement may be specially noticed—firstly, the annual meeting of the National Education League; and, secondly, the great debate by the Education Committee of the Wesleyan body. These events are distinctively significant; the former marking a new phase in the educational controversy, and the latter showing the enormous advance of the public sentiment as to the educational policy of the future. Arrangements are now nearly completed for holding during the present month a series of demonstrations in all the large towns; these great public manifestations, it is believed, will go far towards supporting Mr. Dixon, M.P., in introducing his motion to the House of Commons. The officers are met everywhere with the utmost enthusiasm as to these meetings, and the people generally are glad of an opportunity of publicly expressing their condemnation of the educational policy of the Government, and their entire approval of the action and aims of the League. In view of Mr. W. H. Smith's

motion, of which he has given notice, our friends will read with interest the letter published by the chairman of the executive committee of the League on the question of payment of fees by the guardians of the poor. It is satisfactory to know that the Nonconformists are alive to the importance of resisting any legislation in this direction. The Central Nonconformist Committee has already taken action, by circulating widely information on the subject."

MR. TREVELYAN ON THE EDUCATION QUESTION.—A public meeting was held at Kendal on Monday night to celebrate the establishment of a Liberal Reform Association. The chief speaker was Mr. Trevelyan, M.P., who, in the course of his observations, was emphatic upon the necessity of compulsory education. If Mr. Forster laid before Parliament a bill erecting a machinery for enforcing everywhere elementary instruction, and calling on each district to elect school boards which should watch its operation, Mr. Trevelyan believed that any body of men which refused to support that bill, be it League or Union, House of Lords or of Commons, Church Convocation or Nonconformist Synod, would prove that it was actuated by other motives than a single-minded interest in the education of the people. The resolutions recently passed by the committee of the Wesleyan Conference were of the highest importance towards a right solution of the question; because the Wesleyans were notoriously not actuated by special hostility to the Established Church, and still less could they be suspected of any such feeling towards religious education. The policy of the Wesleyans was as became them, practical in its aims, moderate in its spirit, and at the same time very firm and decided within the limits which it lays down; and such a policy alone could settle a problem which, above all others, required in the handling, sense, moderation, and decision. And this matter was the more pressing because, unless they made compulsory education universal, they were likely to lose the instalment of it which they had got already.

LORD LAWRENCE ON INDIAN MISSIONS.

The controversy going on in the *Times* relative to the success of missions has elicited the following testimony from Lord Lawrence, who writes as follows:—

Sir,—Although I must leave to others who are more competent to deal with it, the consideration in all its aspects of the very complex question of missions, upon which you have recently touched in connection with the Day of Prayer, it has so important a bearing upon the stability of our Indian Empire that I may be pardoned for making a few remarks on the subject.

A mere enumeration of the countries in which Church of England missionaries are employed would suffice to show that there are no grounds for stating that they give up any race or region as inaccessible. But, instead of referring to Africa, New Zealand, North-Western America, and other fields in which the Church of England is labouring, I will restrict myself to India, of which I have personal knowledge. Those who are disappointed at the results of missionary labours in this country must bear in mind that the Hindoos, who form the bulk of the population, have shown such tenacity to their faith that eight centuries of Mohammedan rule had left the masses as strongly wedded as ever to their system of caste and to their religious belief and rites. In almost all other countries the Mohammedans had succeeded in proselytising the people whom they had subjugated, but in India they found a religious system which had so moulded every thought and habit and custom of the people, that the sword of persecution wielded by some of the Delhi Emperors, and the temporal advantages offered by others, had no effect except upon an insignificant number of the Hindoos.

Bearing in mind that general missionary effort in India dates from 1813, and that even now missionaries are sent forth in such inadequate numbers that, with few exceptions, only the large towns and centres have been occupied (some of them with a single missionary), it was scarcely to be expected that in the course of sixty years the idols of India would be utterly abolished; the wonder rather is that already there are so many unmistakable indications that Hindooism is fast losing its hold upon the affections of the people. It was hardly to be expected that the citadel should surrender at the first summons, but there is every prospect, by God's blessing, of its being stormed at last, and at this crisis of India's history it is most important that the people should receive instruction in the saving truths of the Gospel.

But you say there is no human enterprise of such organisation as the missions of the Church of England which shows such poor results. Is this indeed the case? It is very difficult to estimate the effects of moral, and still less of spiritual, work. Those of material operations are palpable to even superficial observation. Not so in the other case. One must look deeply, one must understand the people subject to such influences, before it is possible to estimate the effects which have been produced on their minds and characters. The number of actual converts to Christianity in India, including Burmah and Ceylon, is not insignificant. By the latest returns, which are trustworthy, their numbers do not fall much short of 300,000. But these numbers do not by any means give an adequate estimate of the results of missionary labour. There are thousands of persons scattered over India, who, from the knowledge which they have acquired, either directly or indirectly, from the dissemination of Christian truth, of Christian principles, have lost all belief in Hindooism and Mohammedanism, and are in their conduct influenced by higher motives, who yet fear to make an open profession of the change in them, lest they should be looked on as outcasts and lepers by their own people. Such social circumstances must go on influencing converts until the time comes when their numbers are sufficiently large to enable them to stand forth and show their faith, without ruin to their position in life.

You tell us, again, that there ought to be many re-

turned missionaries, and even converts, who ought not to be ashamed of their position. Alas! but few of the former live to see their native land, or, at any rate, to pass the remnant of their lives in it after years of toil abroad. But those who know, or have known, such men as Lacroix, Dr. Duff, Dr. Wilson, C. B. Leupolt, and Mr. Smith (both of Benares), Edward Stuart, John Barton, Valpy French, Joseph Welland, and Robert Clark, and many others, whose names for the moment escape my memory, within the last twenty years, cannot have a doubt that we have earnest and faithful Christian missionaries still in our ranks. It is only a month ago since we heard of the death of one of this class, Dr. William Elmslie, who for the last seven years devoted his life to the good cause in Kashmir, and whose death was caused by the privations and exposure incident to the discharge of the duties he had undertaken in that country.

I will not deny that we do not see as many Christian converts among the natives of India as we would wish, but nevertheless there are such men to be found. The Maharajah Duleep Singh is, I believe, a true specimen of that class in England. Many of your readers will recall the Sub-Assistant Surgeon at Delhi (formerly a Hindoo in religion), who at the outbreak of the mutiny, gave up his life rather than renounce the Christian faith which he professed. There are few Englishmen who have taken an interest in Indian missions who could not produce many other cases of the kind. Men like Lord Napier of Merchistoun, Sir Bartle Frere, and others, have borne testimony to the good fruits of missionary enterprise in India; and in such men as the late Bishop Heber, Bishop Cotton, and the present Bishop Milman and Bishop Gell, we have had and still have clergymen who, both by their example and devotion to their duties, have advanced the faith which they have preached.

If we are to wait until the time when all the people of England are influenced in their lives by Christian principles before we carry on our efforts to convert the inhabitants of India, I am afraid we must postpone the enterprise to an indefinite period. But was that the principle on which the Gospel was first preached by the commands of our Lord and Saviour? Was that the rule adopted by the apostles and the Primitive Church? Truly, the conduct and character of Englishmen have had a mighty influence on missionary enterprise in India and elsewhere. No doubt such considerations have led many a heathen to reject the faith which seemed to him to produce such evil fruit. But the greater the baneful effects of such examples, the more necessary is it that we should apply the Gospel as an antidote. Apart from the higher interests of religion, it is most important, in the interests of the empire, that there should be a better class of men of holy lives and disinterested labours living among the people, and seeking at all times their best good. To increase this class, and also to add to the number of qualified teachers among the natives themselves, was the object of the Day of Special Prayer, and in this object I heartily sympathise.

In England we too often see good and earnest men weakening the influence of the power of Christian faith by their want of union, and by their excessive differences on unimportant points of Church doctrine and administration. This is a stumbling-block in the way of many of our own people, as well as among the natives of India. But such jarring views, for the most part, are either not found among the different classes of Christian missionaries in that country, or are studiously kept in the background. These missionaries are in the habit of meeting in conference from time to time for the purpose of mutual counsel, and for the general furtherance of the cause they have at heart.

Yours faithfully,
LAWRENCE.

London.

THE LAND QUESTION.

The Right Hon. John Bright, M.P., sends to the *Daily News* a letter written by Mr. Cobden nine years ago, but not published with his name, in advocacy of peasant landlords. Mr. Bright says:—"I think it cannot fail to do good, written on so great a question, and coming from an authority so entitled to respect. I wish it could be published in every newspaper in the kingdom favourable to a thorough examination and reform of our land laws."

In Mr. Cobden's letter, which fills about two and a half columns of the *Daily News*, the subject is discussed almost exclusively with reference to the working of the system of small properties in France. The writer says that on the moral aspect of the question there cannot be two opinions. On the continent the verdict is unanimously in favour of small landed properties; and unless we in England are insincere in the arguments we address to the working classes to induce them to become depositors in savings-banks, or to enter the ranks of distributors and producers by means of "co-operation," we shall also admit that to become a small freeholder would elevate the labouring man in the scale of society. This has been proved by experience on the largest scale in France, where five millions of landed proprietors, every one a voter, constitute the foundation of the social and political edifice, and of whom rulers and orators delight to speak as the pride and safeguard of the State. But it is asked, can what is called high farming be carried on successfully where the land is cultivated by peasant proprietors? Mr. Cobden thought it might be almost a sufficient answer to say that the highest standard of agriculture is horticulture, which is always conducted on a diminutive scale. This, however, he admitted, would be to evade the major part of the question, whether, on small properties, farming can be pursued with the same economy as on large—whether the net proceeds, after deducting the cost of production, can be as great in the one case as in the other. On this point the influential public opinion of England has been resolutely on the side of great farms. The experience of France, however, seemed to show that we were mistaken. "The result of a general study of all the best authorities is to show that there

is a unanimity of opinion in favour of the French system, on moral grounds, as tending to elevate the character, promote the intelligence, and stimulate the industry of the peasantry."

The *Examiner* has an article by Mr. John Stuart Mill on the land laws. He argues that all land reformers, whatever may be their ulterior views, should unite in supporting the abrogation of the law of primogeniture and the reform of the law of settlement. He thinks quite otherwise of the proposal recently broached (and which has derived importance from the strong advocacy of the *Times* and from the interpretation put upon a speech of Mr. Goschen) for requiring all corporate bodies and endowed institutions to part with their lands by sale to private individuals.

VICTORIA (PHILOSOPHICAL) INSTITUTE.

A very full meeting of the members of this Institute took place on Monday evening at its rooms, 8, Adelphi-terrace, Mr. C. Brook, F.R.S., in the chair. The election of several new members having been announced, Dr. C. R. Bree read his paper on "Darwinism and its Effects upon Religious Thought." Having defined these he proceeded to show that the theories held by Mr. Darwin and his school, if argued out to their logical conclusions, were actually subversive of belief in Divine revelation. Many quotations from various authors were given. We quote three: one from Mr. Herbert Spencer:—"Every kind of being is conceived as a product of modifications wrought by insensible gradations on a pre-existing kind of being; and this holds as fully of the supposed 'commencement of organic life' as of all subsequent developments of organic life. It is no more needful to suppose an 'absolute commencement of organic life,' or a 'first organism,' than it is needful to suppose an absolute commencement of social life and a first social organism." And the other from Mr. Darwin in his "Descent of Man" (vol. i. pp. 66-7), about the probability of religion having its origin in dreams:—"It is probable, as Mr. Tyler has clearly shown, that dreams may have first given rise to the notion of spirits," and "the belief in spiritual agencies would easily pass into the belief in the existence of one or more gods." And so, according to Mr. Darwin's views, was religion "evolved." And a third from *Nature*, July 11, 1872. In a recent review of a work called the "Martyrdom of Man," we are told that the author, after working out the evolutions of animal and human faculties, goes on to "urge all enlightened men to take part in the great work of demolishing one of those institutions which, once the highest attainable, has now become injurious. Christianity must be destroyed." And he concludes his work in these words: "But a season of mental anguish is at hand, and through this we must pass in order that our prosperity may rise. The soul must be sacrificed, the hope in immortality must die. A sweet and charming illusion must be taken from the human race, as youth and beauty vanish never to return." Dr. Bree then called attention to the fact that, according to the theory of evolution, "a primitive speck of matter came into being, evolved from non-living matter by the agency of physical forces." Professor Huxley had called this the basis of life, that such specks of living matter have given origin to all plants or animals; but Dr. Bree held that such a theory, even if true, did not go back far enough to explain the theory of all creation. After referring to the inconclusiveness of some, and the want of evidence for many other theories advanced by the Darwinian school, he urged that it was not the part of true science to attack religion, as was so often done, but rather patiently to practically pursue its course.

The discussion was taken part in by Dr. Irons (who held that truth could never contradict itself, and hence there could never be any real antagonism between science and revelation); Admiral Halsted (who urged the importance of thorough inquiry); Dr. Fraser, Mr. I. T. Pritchard, Captain F. Petrie (who, referring to a remark made by a previous speaker, stated that the results of the experiments and researches of Professor Huxley and other leading scientific men had as yet proved that though it was comparatively easy to classify the animal creation, yet man held his place superior to all the rest, and he refused to "fit in" anywhere, and it was acknowledged that there was an immeasurable gulf between him, with all his attributes, and the rest of animal creation).

Dr. Bree having replied, the meeting was adjourned.

We may add that a letter was read from the Right Hon. W. E. Gladstone, stating that he had read the proof-copy of Dr. Bree's paper, and expressing the interest with which he had done so. From a printed report it appears that 115 additional members joined the institute last year.

MINING LEGISLATION.—On Thursday two important Acts of Parliament came into operation. One has reference to coal mines, and the other to metalliferous mines. The Metalliferous Mines Act applies to every mine of whatever description other than coal mines.

UNIVERSITY COLLEGE, LONDON.—A fund is being raised for the purpose of founding at University College, London, an Exhibition in commemoration of the services of the late W. A. Case, M.A. The Exhibition is to be held by students on leaving the College school with which Mr. Case was connected for twenty years. The amount already promised is upwards of 3000.

HOW IT STRIKES A STRANGER.

January 6, 1873.

The true history of the letter from Mr. Baxter, which appeared in the *Times* a few days ago, would be very interesting. Mr. Baxter made a speech to his constituents at Bervie, in which he was reported to have said that some of the Admiralty clerks in the receipt of £150 a-year were able by questionable devices to make £1,000 a-year. This statement created a good deal of indignation at Whitehall, and the clerks memorialised Mr. Goschen upon the subject. The result was a letter from Mr. Baxter, disclaiming the report of his speech and asserting that he had made no mention of clerks in the Admiralty, but of a totally different class. Now comes the odd part of the story. This letter has just been published, but it seems from a paragraph in the *Pall Mall Gazette* that it was written soon after the speech was made to which it refers. Why was it not printed at once? Why was Mr. Baxter compelled to bear the odium of a libel for more than a month? Is it really true that the delay was designed, and designed for the purpose of injuring Mr. Baxter's reputation? I do not pretend to say, but it would be very satisfactory if some explanation could be given.

Since the abolition of purchase in the army, and the establishment of the competitive examinations for the Civil Service, aristocratic persons have found it exceedingly difficult to know what to do with their younger sons, and as they cannot in the nineteenth century very well levy black mail or take to brigandage, they are compelled to go into trade. The brother of a peer and one of Her Majesty's Ministers, is at present a tradesman in a well-known firm. His name does not appear because he is a junior partner, but he takes an active part in the business. Before long it is not unlikely that we shall see over shops in Bond-street, "The Earl of —, hairdresser by appointment to Her Majesty," and an Honourable will cut chops on Slater's block.

A very curious discussion is at present in progress between Mr. Bradlaugh and Mr. Burns, at the New Hall of Science, upon Spiritualism. Mr. Bradlaugh is well known, and Mr. Burns is the editor of the *Medium* and other spiritualistic publications. Mr. Burns has attempted to prove not merely that certain phenomena have occurred in dark rooms for which no known cause could be assigned, but boldly goes a step further—and a most important step further—by assigning these phenomena to spirits. During the debate he told a number of stories about spirits from which I select but one. A *séance* was held on a Saturday evening at 16, Old Quebec-street. The mediums were Mr. and Mrs. Holmes and Miss Cook. There were a number of persons present, one of whom was a "Master of Arts." Upon this fact Mr. Burns laid some stress, as if a Master of Arts were proof against delusion. Judging from our experience of the universities in this country, Masters of Arts are not less likely to be deceived than other people. This gentleman seems to have acted, I was going to say, as *advocatus diaboli*, but that would hardly be correct. This is a part which most Christian people would assign to the medium. At any rate he was the sceptic, and immediately proceeded to tie the medium up in knots in such a way that all the knots were recognised by all persons present. A circle was formed by holding hands, the doors were locked, the room searched, and the lights put out. The musical instruments upon the table were immediately lifted up, carried about the room, and played four or five at once. Then the medium was heard speaking and breathing. Then a person came and spoke to Mr. Burns, putting his hands upon Mr. Burns's face, touching his hands, slapping him, laying instruments upon his head and upon various parts of his body. Another person came, a little girl who called herself "Rosie," and went round and kissed everybody. She took hold of Mr. Burns's ear with her hand, put her mouth upon his cheek and kissed it with an audible intonation. The ropes of the medium were next taken off and thrown at the Master of Arts. One of the visitors was asked to go and feel the medium's arms. He did so, and found upon them a metal tambourine hoop with cymbals. Holding the arms, the hoop came on his own arms, proving, according to Mr. Burns, "that matter was severed and continued again without break or interruption by some process that was not understood by those present." Then came a "light *séance*." There were two rooms leading from one into another. A door was placed between them with an aperture in it. The inner room was thoroughly explored and the outer door was locked. One candle was allowed to remain burning in the room where the company was sitting, a hat being placed before it to prevent

the rays falling on the aperture. The party was arranged; the medium sitting at a little table just under the aperture. Presently a face appeared there. The Master of Arts recognised it immediately as the face of a departed friend. He said, "Are you A. W.?" and the face nodded. After this came another face, which Serjeant Cox is said to have recognised as the likeness of his deceased uncle. The Serjeant said, "Do you represent Robert Cox?" and the face bowed. The door was opened, and Miss Cook and Mr. Holmes went inside beyond the aperture. The head immediately came again "from the ceiling." The next slide, to speak irreverently, showed the face of a lady said to be the spirit "Katey" manifested through the medium of Miss Cook. Katey apologised—fancy such a thing—for showing herself in the peculiar features of the lady who was sitting in trance in a chair at some distance from the opening! There were certain conditions which made it necessary that Katey should assume this lady's form. We were not told that she had anything particular to communicate, and the *séance* then came to an end.

To this so-called evidence of the manifestation of spirits, Mr. Burns felt we were bound to succumb. It was his strongest evidence, we may fairly assume, or he would not have been fool enough to have produced it. What do my readers think, scientific or unscientific? I say that never was any fact of science held to be established unless it could produce evidence a million times stronger than this. At every step it is defective. What sort of knots were those that a Master of Arts would be likely to tie? Why was not the face grasped bodily which kissed Mr. Burns, and held till light came? or why was no attempt made to grasp it? As for the evidence of the tambourine, it is beneath contempt, and that Mr. Burns should adduce it only shows that he is utterly ignorant of the science of proof. It belongs to the same class of stories as that told by Mr. Owen who asks us to believe that an elderly lady was brought down through the roof of a room without breaking the plaster. It is utterly absurd to say, as was said to me, that negative evidence which is of no value is all that I could adduce against the truth of this remarkable phenomenon. We have positive evidence of the very strongest kind. It is a secure generalisation established by millions of experiments that when heavy bodies come through lath-and-plaster it does not close up again, mend itself and whitewash itself as if nothing had happened. So it is a generalisation still more secure that iron or metal will not break without a certain strain being put upon it, and if anybody says that it will, he must produce testimony of a kind very different to that afforded by a hoop which was never examined in daylight, and somehow slips from the arm of one person to that of another. The real difficulty which most people have in dealing with Spiritualism is that they are loth to accuse so many persons of pure imposture. But there is really no reason for so doing. Students of human nature know well enough that cases are not uncommon in which self-delusion, semi-conscious delusion of others, the commonest cheating, piety, blasphemy, and half a dozen other apparent contradictions, are all mixed up in one man and in everything he does. We suppose that each deed of a man is either good or bad, honest or dishonest, and the result of some one simple and definite tendency or faculty in him, the truth being rather that each deed is more frequently the result of the whole man, and that even when we should be most direct—in the manifestation of affection for example to our dearest friends—there is generally a little acting, a little dramatising more or less. Those who hesitate as to the manner in which to deal with good people who believe in spirits given to tying knots and playing accordions, should turn to their Irenæus or Tertullian, who certainly were not knaves. There they will find the strongest testimony to prove that the early Catholic saints raised dead people, who walked about and lived for many years after their decease. Demons, horrid creatures, were publicly cast out in the presence of great numbers of spectators, and were heard to confess that they were the gods of antiquity, who had formerly been worshipped ignorantly. St. Augustine professed to record only those miracles which were publicly certified by the persons who were either the objects or spectators of the power of the martyr, and he tells us of seventy miracles, three of which were resurrections from the dead.

Mr. Vernon Harcourt's parallel between the public-houses and the chapels was singularly unfortunate. He cannot understand how a Nonconformist can consistently concede power to a majority of ratepayers to interfere with the closing of public-

houses, and yet not also concede the power to close chapels. But Mr. Harcourt might himself be asked how he can consistently concede power to a majority to suppress gambling-tables, or to prevent paraffin refuse being turned into rivers, and yet not concede powers to close public-houses. His argument is mere chopping of logic. The exact amount of power to be given to a majority depends upon circumstances, and cannot be settled off-hand by a showy generalisation. It may or may not be wise to give a majority authority over licences, but there is not the slightest inconsistency in granting such authority, and denying similar authority over the opening of chapels. The limits of government are not to be arranged by an abstraction. Will any particular limitation or extension conduce to the general welfare, is the question to be asked when a limitation or extension is proposed, and each case must be settled on its own merits.

C.

EDUCATION FACTS AND FIGURES.

It is supposed to be one of the excellent qualities of an Englishman that he follows whithersoever facts lead him. Whatever conclusion a diligent study and comparison of facts conduct to, he is prepared to adopt it. Show him by the method of arithmetic, that the policy he cherishes produces unprofitable results, and it is believed that he will forthwith abandon it. As he cannot upset the multiplication table he accepts it. He stands for facts, forms his judgment upon unimpeachable data, plants his feet firmly on the ground of what is ascertained, and frames his course by the solid logic of figures.

In this, as in other respects, the Englishman is credited with a good deal of virtue which he does not possess. He is convertible by facts, and in the long run facts convert him. But the process is slow. It is only at the eleventh hour that he saves himself by yielding to the inevitable. For theories, prejudices, prepossessions, and habits cling to him with tenacity. For periods more or less lengthy—sometimes for generations—they are his masters, and he rejects the facts which should govern him as arrogant and dangerous claimants who would rob him of long-held possessions. Take, for instance, the education question. If facts exercised an influence as deep and powerful as that of sectarian prejudices the "religious problem" would not wait for solution. We have no doubt of the ultimate triumph of the former. The final judgment of the nation will be in harmony with both its educational and its religious interests, and the result must be the decay of the denominational system. For the inefficiency of that system is not a matter of mere assertion, but of clear, substantial proof. The last report of the Committee of Council on Education is, unhappily, a luminous exhibition of the pitiful results of the present most puffed-up system. It appears from this document that in the middle of 1871 school accommodation was required in England and Wales for 3,784,018 children, the actual existing accommodation being sufficient for 2,279,801. The registered number of scholars, at the time the report was prepared, reached 2,055,312. But the average attendance disclosed a large proportion of absentees. The daily attendance throughout the year was only 1,434,488; and even on the day of inspection, when there is a beating up of the irregulars to present as numerous an array of crowded forms as possible, the attendance was only 1,724,689. In other words, on the day on which the schools present their best and fullest aspect, there were present less than half the children of school-going age. The results of the examination were still less satisfactory. Out of the 2,055,312 on the register, and of the 1,724,689 in attendance to be inspected, or merely looked at, only 875,298 were presented for examination, and of this number only 598,203 passed, showing that 277,095 failed to come up to the simple requirements of Her Majesty's Inspector. The grand outcome of these figures is that out of three and a half millions of children in England and Wales, who should have been at school, there is only one in six capable of passing the standards, the very highest of which, the sixth, simply provides that the children should be able to "read and write with fluency and expression," "to write a short theme or letter," and "do a sum in proportion and fractions." Surely this is not a state of things to boast of!

But, it will be asked, are these inadequate results to be attributed to the denominational system, or to deficient arrangements, or to ineffective teaching? The teachers of the National Schools are in respect

of ability equal to the teachers of the British Schools. The intellectual and teaching abilities of these two bodies of men being equal, it might be reasonably expected that the results of their instruction would be similar, or if not similar, the irregularity of results could not be ascribed to the inequality of mental and practical capacity. If then we find that the instruction given in National Schools is not on a level with that given in British Schools, what are we to infer? The inferiority of the teacher in the former institutions? No. Let the Government report speak. It tells us that in the Roman Catholic schools, where there is perhaps the maximum of theological teaching, the average amount of Government grant earned per child, was 9s. 5½d. In the Church of England schools, where not quite so big a dose of dogma is given, it was 10s. 1½d. In British and Wesleyan schools, in the latter of which there is the minimum of doctrinal instruction, and in the former none at all, it was 10s. 5½d. The conclusion is obvious, that the intrusion of theology deteriorates the educational result. Where the seed of dogma is most thickly sown, there is the poorest educational harvest; where it is most sparsely scattered, there is the richest educational crop. A specific case will bring this out more clearly. We are indebted to a speech of Mr. Stanway Jackson, of Manchester, for a careful examination of the bearing of the statistics relating to that city on this point. Mr. Jackson reports that the amounts earned per child in the Manchester schools in 1871, were—in Church of England schools, 10s. 3d.; in Roman Catholic schools, 10s. 1½d.; in British and Wesleyan schools, 13s. 6½d. The smallest amount earned in Manchester, 7s. 2½d., was by the children of St. Joseph's Roman Catholic School; the highest amount, 15s. 1½d., was by the scholars of the Swedenborgian school, which is conducted entirely on secular principles. The grants, of course, do not represent efficiency alone. An average of about six shillings per head, represents attendance only; so that the data for ascertaining the efficiency as exhibited in the examinations must be sought in the excess of that sum. In Manchester Mr. Jackson states "The church schools had earned, as the result of examinations, an average of 4s. 3d. per child; the British Schools 7s. 6½d." To put the matter in another form, "The British Schools had 75 per cent. more efficiency as shown in the examinations." These facts are eloquent enough. They outvalue a thousand theories as to the educational value of the denominational system. They prove that denominationalism lessens the educational result; and when the evidence—such as is here presented—which substantiates the position that the education of the country is sacrificed for the sake of the vaunted religious teaching which has been declared by official clerical inspectors of National Schools to be of no permanent moral value, comes to have its due weight, the sentence of the nation is inevitable. Facts will carry the day, and denominationalism be condemned to destruction.

NOTANDA.

Similitude like that of the Brothers Dromio is far from common, yet an occasional "Comedy of Errors" makes it evident that Shakespeare's creations have their counterpart even now. The other day a young man complained that he had been three times arrested; the cause in each instance being his resemblance to the real culprit. This was a most unpleasant result of physical similarity, and to be "almost as like as eggs," or "as cherry is to cherry," as the great dramatist terms it, to somebody else, is a gift not much to be desired. Another strange case of resemblance is also noted, in connection with the death of Archdeacon Smith, vicar of Erith, author of a very interesting work on word derivation, and others on various subjects. The deceased divine bore a most striking likeness to, or, to use the good, old, and expressive phrase, was the very moral of, Mr. Bellew, the well-known reader; a curious resemblance which often led to their being taken one for the other. Nature, it would seem, does not always break the die, as Byron intimates was the case, in "moulding Sheridan."

The national finance accounts for 1871-2 contain some interesting and suggestive items. Some of the most curious come under the head of "compensation," a word which railway companies could no doubt define as well as anybody. It is at any rate of pleasant meaning to the Rev. Thomas Thurlow, who, as late Prothonotary, Court of Pleas, Durham, has received 398l. 10s. 11d. Nor is this the extent of the significance of compensation to the rev. gentleman, for 4,028l. has been paid him as keeper or clerk, of the hanaper. Fortune, moreover, did not leave Mr. Thurlow even here, for still under the elastic term compensation the nice

little sum of 7,352l. 14s. 6d. fell to his share as patentee of bankrupts; also 11,779l. 5s. 5d. seems to have been paid over under the same account. Verily, such golden requital throws a shade of doubt on the aphorism that "every man is the architect of his own fortune," and "the beautiful blind woman," as Rosalind in "As you Like it" terms Dame Fortune, would seem to have favoured the Rev. Thomas Thurlow without calling upon him to do much in the way of carrying out success for himself. However, the well-compensated pluralist, though in orders, with praiseworthy abnegation, does not appear to draw any revenue from the Church, though in good sooth we quite expected to find him chronicled as in possession of at least one living, if not more.

Mr. Carlyle's literary style was recently described as "ululating," a definition which no doubt sent many to consult Johnson, Webster, and Co., as to be unable to state off-hand that ululation means the act of howling as a dog or wolf is comparatively venial ignorance. Other than in the sense used there is considerable happiness in the designation. Of late Mr. Carlyle has often raised the cry of "wolf"; time must, however, determine whether the alarm be true or false. Again, "dark as a wolf's mouth" is a common expression, and as applied to the obscurity of much that has been written by the author of "Sartor Resartus" is not altogether inappropriate. Another specimen of the abstruse style of character definition is given by the *Spectator*—Mr. Lowe being described as "a sort of icosaedron of a man"; in plain English, a regular solid of twenty equal triangular sides or faces. Surely the namesake of the journal edited by Addison and Steele does not by its mathematical euphemism mean to insinuate that the Chancellor of the Exchequer is ten times double-faced!

The death of the Rev. G. H. Bowers, ex-dean of Manchester, is announced. It may not be generally known that one of his daughters, Miss Georgiana Bowers, is the delineator of most of the hunting sketches, and other horsey designs, which are a feature in *Punch*. Those who look will generally find the initials "G. B." attached to all such drawings. Miss Bowers was a pupil of the late John Leech. Another lady, often before the public, Miss Rhoda Broughton, author of "Cometh up as a Flower," and other novels of a somewhat sensational tone, is also the daughter of a dignitary of the Church, and the story goes that some of her early efforts were taboed in her father's house, as too highly coloured for feminine perusal; he at the time being unaware of their authorship.

While the literary world is yet on the qui vive for the promised new novel by the author of the "Caxtons," it is hinted that his son, the Hon. Robert Lytton, has a poetical work almost ready for publication. Under the *nom de plume*, "Owen Meredith," Mr. Lytton has already gained poetic repute. His "Clytemnestra" appeared in 1855; the "Wanderer; a Collection of Poems in Many Lands," 1859; while "Lucile," rather a departure from the beaten track, a novel in verse, was published in 1860. Attached to the English Embassy at Vienna, "Owen Meredith" has seen diplomatic service nearly all over Europe, though, as in the case of the late Hon. Julian Fane, we have seen that such a profession is not incompatible with culling flowers from Parnassus.

Ought matins to be spelt with one t or two? In ritual controversy the word is usually spelt with two t's, and in the calendar of the Prayer-book it is printed "matins." Yet most of the dictionaries give it as correct with but one t, and in *Hamlet* we read—

"The glow-worm shows the *matin* to be near,
And 'gins to pale his uneffectual fire."

So that what with contradictory authorities it is difficult to be right to a T.

In the current *Gentleman's Magazine* the ever-green "Sylvanus Urban" hints that a new Conservative daily is about to be started in London. The *Printer's Register* believes the rumour correct, and states that the names of Mr. D. M. Evans and Colonel Hamber are mentioned in connection therewith. Should not this read Captain Hamber, who till recently was editor of the *Standard*, and was deposed in favour of Mr. Johnson, son of one of the proprietors?

B.

MR. JAY GOULD AND THE ERIE COMPANY.—The *Spectator* says:—We did not overrate Mr. Jay Gould's financial skill when we predicted that he would gain by his "restitutions." It appears from the fuller reports of his arrangements with the Erie Railway Company that he stipulated with the directors before restoring the 9,000,000 dols. that he should have time to bid for 200,000 shares. This he did, and as the price rose 4l. a share, the dealers who agreed to deliver must have forfeited about 800,000l. He had, however, previously issued other orders in Europe, and the New York papers assert that his total gains amount to 12,000,000 dols., or about half a million sterling more than he gave up. For making this money he has received a full discharge of all liabilities of every kind, and a promise that he shall always be consulted on all the important affairs of the railway.

Epitome of News.

Mr. Bennett, the proprietor of the *New York Herald*, has arrived in England.

Her Majesty the Queen was at Whippingham Church on Sunday morning. The Queen was accompanied by Princess Christian and Prince Leopold. The Rev. George Prothero officiated and administered the Holy Communion.

Dean Stanley and Lady Augusta Stanley arrived at Sandringham on Saturday on a visit to the Prince and Princess of Wales. On Tuesday their royal highnesses and children attended Divine service at the parish church of St. Mary Magdalene, where the dean preached a sermon in aid of the fund for the relief of the eight widows and nineteen orphans of Lynn fishermen who perished in the recent gales. The prince came to London on Monday, and yesterday went on a visit to Sir A. Rothschild.

Within the past few days Sir Henry Thompson, Sir William Gull, and Sir James Paget have been in consultation at Chiselmurst respecting the health of the Emperor Napoleon, and it has been found necessary to perform the operation of lithotomy. A bulletin issued on Sunday was to the effect that His Majesty had passed a less tranquil night, but his general condition remained as satisfactory as before.

Lord Lawrence has received this week the news of the sudden death of his nephew, Ernest Lawrence, in the Punjab. He was quite young, and his death has caused a severe shock to his lordship.

Mr. Charles Pollock, Q.C., a younger son of the late Chief Baron, is announced as the successor to Mr. Baron Channell in the Court of Exchequer.

It is understood that after the ensuing term Mr. Justice Byles will retire from the Common Pleas.

The Duke of Marlborough is progressing towards convalescence.

A deputation of his constituents has waited upon Mr. Cardwell at Oxford, to impress upon him the importance of abolishing the income-tax. The right hon. gentleman said that of course he could not be expected to make any declaration on the subject, but intimated that no such change could take place before a large reduction was effected in the public expenditure.

The suspension is announced of Messrs. John F. Pawson and Co., warehousemen, of 8 to 14, St. Paul's-churchyard, one of the largest firms in the Manchester trade in London, and which has been in existence, with a gradually extending business, for the last forty years. The liabilities are estimated at between 600,000*l.* and 700,000*l.* and the stoppage is reported to have been occasioned by the inability of the house to meet a large payment due under the will of a deceased partner, the necessary arrangements for which were suddenly broken through.

The practice of travelling upon the Metropolitan Railway for a longer distance than that for which the fare has been paid was the subject of several summonses at the Clerkenwell Police-court on Friday. Fines varying from 10*s.* to 40*s.* were inflicted.

Mr. C. S. Read, M.P., has been addressing his constituents at Harleston. He affirmed emphatically that he belonged to the "Progressive Tory party." With regard to the Alabama difficulty, he considers that we had actually courted an adverse verdict.

Mr. G. Slater-Booth, M.P., chairman of the Hants Visiting Justices' Committee, reported at the Southampton quarter sessions that Australian meat had been used in the prison for the last six months, and with perfect success. There had been no complaint, and the saving to the county was calculated at 68*l.* 10*s.* for the half-year.

Sir John Gray, addressing his constituents at Kilkenny, said he looked forward to the time when a Home Parliament would legislate for Ireland, in accordance with her true wants, wishes, and aspirations. As to the education question, which was uppermost in men's minds, he said the claim of Irish Catholics should be not only for moral equality in the right to educate their children religiously, but also for financial equality in having the means to do so.

The *Western Morning News* says that a special train now leaves Penzance every day for the conveyance of broccoli.

Mr. Watkin Williams, the member for Denbigh, addressed his constituents on Thursday evening. He spoke of the Ballot Act, and of the Licensing Act, which he considered had worked fairly. As to the future, he expressed a strong hope and belief that Parliament next session would repeal the 25th clause of the Education Act. He spoke of the difficulties of the question of local taxation, which would have to come up for discussion, and said that there should be a perfectly clean sweep of the existing remnants of the feudal laws, including the game laws. He was most emphatic (the *Liverpool Post* says) in his remarks upon law reform.

The Hull quack doctor, Henry Jackson, who was in the habit of dispensing "manna," "the elixir of life," and sundry other medicines with high-sounding names, and had fleeced a farmer to the extent of nearly 200*l.*, was tried at the quarter sessions on Thursday. Mr. Warren, the Recorder, sentenced him to twelve months' hard labour.

The Queen gave presents to all the servants of the household at Osborne on the evening of New Year's Day. Christmas trees had been prepared in the steward's room and servants' hall. Her Majesty, accompanied by the royal family, proceeded to

the rooms at half-past five o'clock, where the servants were assembled, and personally distributed the gifts.

Earl Russell met with an accident at Pembroke Lodge, Richmond Park, on Wednesday. In crossing a dark passage he fell, and his face was cut slightly. Otherwise the noble earl is in perfect health.

The bulletin issued from Camden House shortly after eleven o'clock yesterday morning, was to the effect that the Emperor Napoleon had passed a more tranquil night. At three in the afternoon another bulletin described the local symptoms as severe. His Imperial Majesty's strength was, however, good.

The subscriptions to the Mansion House Fund for relieving the distress caused by the inundations in Italy now amount to about 6,400*l.*

Mr. Leing has been returned for Orkney and Shetland by a majority of twenty-five votes.

The Commissioners for the Reduction of the National Debt have given notice that the sum of 1,227,456*l.* 8*s.* 10*d.*, being a fourth part of the surplus revenue for the year ending September 30, will be devoted to the reduction of the debt during the quarter ending March 31.

The *Athenaeum* states that Dr. Beke contemplates a journey to the East with a view to Biblical explorations. He proposes to look for "The Mount of God" in the country east of the Gulf of Akaba.

At a meeting of the committee acting in aid of the imprisoned gas-stokers and their families held on Saturday afternoon, Mr. George Potter, who presided, stated that since the meeting on the previous Saturday the Home Secretary had been furnished, in accordance with his request, with the specific points it was desired to lay before him by deputation, but that no reply had yet been received from Mr. Bruce as to what day he would receive a deputation. A second letter had been sent to the Home Office, asking Mr. Bruce to receive a deputation before the 11th inst., as on that day several of its members had to leave London to attend a trade congress at Leeds.

The police have succeeded in finding another link in the chain of incidents connected with the Great Corn-street murder—the place where the woman and the supposed murderer supped on the night; but no apprehension has yet been made.

The *Western Daily Press* states that Miss Ellicott, daughter of the Lord Bishop of Gloucester and Bristol, has met with a severe accident while hunting with the Berkeley hounds. She was accompanied by a groom, and when at Churchdown the groom cleared a fence and wide and nasty ditch. Miss Ellicott followed, her horse fell, the rider was thrown, and the horse rose and literally stood over the young lady and then walked away. Miss Ellicott was stunned, and remained insensible for half an hour. She was removed to the palace in a cart, and is progressing favourably.

No services were held at Newbould Church, near Sheffield, on Sunday, the spire having been struck by lightning on Friday, and rendered unsafe.

Another person, an elderly gentleman, has met his death through alighting from a carriage on the Metropolitan Railway while the train was in motion.

The *Daily News* notices symptoms on the Stock Exchange of a renewal of those practices in reference to finance and discount companies which contributed so much to several of the disasters of 1866. Speculative sales are made, and then all sorts of false and exaggerated rumours affecting both companies and individuals are put into circulation to enable the operators to buy back. The public should be on their guard against such operations, which cause much individual loss.

The strike of the colliers in South Wales, and, consequently, also of the iron workers, has now been about ten days in operation, and the number of men and boys in idleness is about 70,000. The masters have offered to have their books inspected, but the men, an immense majority of whom it is believed would willingly return to work on the masters' conditions, are incited to continued resistance on the pretext that they could not depend upon the proofs submitted in the shape of the masters' books. The colliers in the neighbourhood of Merthyr are migrating by hundreds to the Rhondda and Aberdare valleys. They are moving in obedience to the commands of the Miners' Association.

The iron-workers of South Staffordshire and East Worcestershire have accepted the terms offered by the masters, and will continue to work at present prices for three months. At the expiration of that time a new basis of agreement will be sought by the men.

Mr. Bellew, the eminent elocutionist, is about to sail for America.

The Earl of Galloway is dead. His son, Lord Garlies, succeeds to the peerage, and thus a vacancy is created in the representation of Wigtownshire.

According to the *Standard* two English officers formerly of the household cavalry have fought a duel in Belgium.

We hear that the name of John Broomhall, Esq., of the Manor-house, Penge, has been inserted in the commission of the peace for the county of Surrey, and that he qualified and took the customary oath during the past week.

THE TREATY OF COMMERCE WITH FRANCE.—It is announced that the Anglo-French Treaty of Commerce was finally signed last Saturday, and now only requires the ratification of the English and French Parliaments. It is believed that it will be brought before the Assembly in the course of the week.

FOREIGN MISCELLANY.

Passports were abolished on New Year's Day between France and Germany.

The American papers represent Mr. Stanley's debut in that country as a conspicuous failure.

More kidnapping of Polynesians is reported by cable from Australia.

Sir Bartle Frere and his suite left Aden on board the *Enchantress* for Zanzibar, on Saturday evening.

It is announced that the convalescence of the Prince Imperial of Germany progresses most satisfactorily.

The French Government is said to be negotiating with the foreign powers for the purpose of introducing postal cards in the international postage.

A telegram from New York announces that Stokes has been found guilty of the murder of James Flisk. The crime was committed as far back as the 6th of last January, just a year ago.

The *Times* Calcutta correspondent states that Sir William Muir is to become Finance Minister in March next: Sir R. Temple will continue to hold the post meanwhile. The export duty on wheat is abolished.

THE CZAREWITCH.—It is announced from St. Petersburg that the fever from which the Czar-witch has been suffering continues to abate, and that the general condition of his imperial highness is satisfactory.

THE SANDWICH ISLANDS.—All the vessels of the American Navy forming the Pacific squadron that can be communicated with are to be ordered to Honolulu, in order that the naval force there may equal that of the British squadron.

THE FRENCH CENSUS.—According to the Minister of the Interior upon the new census of France, there has been a diminution in the population within the last five years of 1,965,173, of which total 1,598,238 are accounted for by the provinces ceded to Germany, and 336,935 are accounted for by the consequences of the war, death from smallpox, the diminution in the number of marriages, and the excess of deaths over births.

A ROMISH "TICKET" FOR HEAVEN.—The *School Board Chronicle* says:—"One of our German contemporaries gives a minute description of the much discussed 'ticket of admission to heaven,' as sold by a Papal missionary; it is an elegant little card, on which is printed: 'Admit to heaven, obtained through the divine school of patience.' Round a cross one reads: 'None shall be crowned but he who has fought the good fight. Here I am! O Mary help us. Price 50 cents.'"

THE VIENNA EXHIBITION.—It appears that the applications for space in the Vienna Exhibition have been so numerous that it has been found necessary to make the machinery department half as large again as was originally intended; to cover in the courtyards; and to build annexes covering an area of more than thirty thousand square yards. There is to be a special department for educational objects, and the Austrian Minister of Public Instruction has requested the masters of various schools at Vienna to send in for exhibition a selection of the objects used by them in teaching.

THE EXPLORATION OF AFRICA.—The association proposed for the promotion of explorations in Africa by the Berlin Geographical Society has constituted itself under the title of the African Society, its principal members being Drs. Schweinfurth, Rohlf, Bastian, Peschel, Bruhns, and Petermann. The society has news that three German travellers on the West Coast of Africa had arrived at Cameroons, whence Dr. Buchholz proceeded to Bilbia. Dr. Reichenau and Dr. Lichder hope to find an opportunity to penetrate into the interior.

THE JOHN WILLIAMS.—The missionary barque John Williams reached the Loyalty Islands on the 28th August. She had visited the stations of the London Missionary Society, in the Ellice and Kingsmill Groups, since she left Samoa in July. The Rev. G. Pratt and family have been landed at Uea, in the Loyalty Group. The captain expected to start for Cape York about the 10th September. The Rev. A. W. Murray, Mrs. Murray, and a band of fourteen native teachers, were taken on board at Maré. They are appointed to the New Mission in Torres Straits and Papua.—From the *Sydney Morning Herald* of October 9.

THE OUTBREAK IN SPAIN.—Advices from the Catalan frontier, dated the 4th inst., in the *Gazette de France*, announce that Don Alphonse de Bourbon, accompanied by the Infante, entered Catalonia on Saturday night. The Carlist leader Saballo has under him 7,000 men, variously armed, near Olot. The insurgent military operations are about to recommence with great energy. General Moriones, who has been appointed to the chief command of the troops in Navarre and the Basque Provinces, will employ all the disposable resources of the Government for the equipment of the army and volunteers, and for the mobilisation of the volunteers in several provinces.

GERMANY AND THE RECENT PAPAL ALLOCUTION.—The recent Papal Allocution has been taken very seriously in Germany, and the Government and the people alike feel annoyed by the words of the Pope. The German Minister at the Vatican will, it is said, never return to his post, at least not until satisfaction is given for the late speech. One of the Berlin papers, in an article which is believed to be of official origin, declares that the mildness with which previous speeches of the same character have been received by Germany has only aggravated the evil, and that in the growing bitterness and invective of the Pope it is impossible not to see an inten-

tional provocation. It asks how a State can obtain satisfaction for such insults and insolence as Pius IX. is guilty of towards the Emperor, and declares that this is a question which must soon be answered.

AUSTRIA AND THE DUC DE GRAMONT.—The Vienna correspondent of the *Eastern Budget* says, writing on the 28th:—"Very little importance is attached here to the Duc de Gramont's pretended revelations. The only notice which the official *Abendpost* has taken of them was to quote some of the articles of the French press on the subject. As for the report that Count Beust had proceeded to Vienna for the purpose of coming to an understanding with Count Andrassy about replying to the Duc de Gramont's accusations, it will be sufficient to state that during his brief stay here Count Beust did not speak with Count Andrassy, but only paid a flying visit to Herr von Hofman, Chef de Section at the Foreign Office, after which he went to his country-house, at Altenburg, to pass the Christmas holidays with his family. He has not had any communication with the members of the Government about the Gramont affair, or indeed on any other political subject. Count Andrassy, too, has again gone to his estate in Hungary, after stopping a few days at Vienna. All this shows that both statesmen look upon the Gramont affair with perfect indifference, and that Count Reust's journey is in no way connected with it."

THE POPE'S NEW YEAR'S DAY SPEECH.—Pius IX. received the officers of the Palatine Guard. His Holiness praised their conduct, which he said did not resemble the behaviour of the inhabitants of Pentapolis, who on the eve of the catastrophe which befel their corrupt city were absorbed in heedless festivity. The fire came and reduced the city to ashes. The Pope thought that the present state of Europe offered an analogy to the condition of Pentapolis. Great misfortunes threatened the world and Europe. Rome and many other cities were dancing on ground full of danger. The Pope afterwards received the generals of the various religious orders, and said, in reply to their address—

It is the third time during my life that religious orders have been suppressed. These corporations have always been the support of the Church, and it is a dispensation of God that they should from time to time undergo such vicissitudes. This is a secret of Providence, which I may not unravel, but I strive to see whether an angel may not be coming to aid the Church. I do not say that I desire the destroying angel who visited the host of Sennacherib in order to save the chosen people. No, I have not that thought. I wish for an angel who might convert all hearts. We are in exile; we must come before God with the powerful arm of prayer, in order to obtain, if not what we wish, at least some assuagement of our misfortunes.

The Pope concluded by bestowing his benediction on all the religious orders of the world.

ENGLAND AND RUSSIA IN ASIA.—A private letter from St. Petersburg informs us that it is rumoured in that capital that Mr. Mitchell, the British Consul at St. Petersburg, has been instructed by Lord Augustus Loftus to come to England to confer with Lord Granville and Mr. Hammond at the Foreign Office, and with the Duke of Argyll, Sir H. Rawlinson, and Sir J. W. Kaye at the India Office. In reference to the communications with respect to the position of Russia in Asia which are said to have taken place between the Cabinets of London and St. Petersburg, the firm language attributed to the English Government is reported to have made a strong impression. It amounted, according to the private letter to which we refer, to "an express statement that we could not object to an occupation of Khiva, but that, on the other hand, we could not view with indifference an advance across the Oxus. Russia refuses to give any promise, but offers to let our officers go with her army. We are firm as to the future. We oppose the idea of a neutral zone, suggested by third parties, and we are not likely to send officers (for example, Wellesley, our military attaché), as this would frighten the Afghans, who would think we were in league with Russia for their conquest. Our declaration," the writer adds, "amounts to a refusal to let the Russians occupy Balk, the capital of Balk-Turkestan, a principality in dispute between Khiva and Afghanistan, and consequently likely to be in dispute between Russia and Afghanistan, whenever Russia, having conquered Khiva, has become the inheritor of Khivan claims."—*Daily News*.

Miscellaneous.

MR. MIALI, M.P.—Yesterday morning a Bradford Conservative contemporary published a paragraph "on what seems to be good authority," to the effect that Mr. Miall, M.P., was to be presented with a testimonial in the shape of 10,000*l*. An afternoon Liberal contemporary at Bradford followed this up with a statement that seemed to clinch the morning's report, and added, "We are assured by one who has seen the list that the amount already subscribed exceeds 8,500*l*." It is rather singular, however, that nothing was known at the Bradford Central Liberal Club yesterday afternoon of the "testimonial" to Mr. Miall. The numerous friends of Mr. Miall in Bradford—high and low—have not heard anything of it, and gentlemen who would certainly have been large subscribers are not cognizant that anything of the kind stated has been set afloat.—*Leeds Mercury*.

COLLISION BETWEEN IRONCLADS.—A letter from Madeira gives additional particulars of the collision between the ironclads Northumberland and Her-

cules, by which the former has been seriously damaged. It appears that the Northumberland, after parting with her anchor on Christmas morning, ran against the prow of the Hercules, by which a hole was made in her side four feet six inches in length, and eighteen inches in depth. Two of the compartments of the vessel, in consequence, filled with water. The Northumberland is now undergoing repair at Gibraltar, and is afterwards to proceed to Malta to be docked. The injury to the Sultan is said to be of no importance, and no one on board is aware of the ship having touched the ground, though it is conjectured that she may have done so at Ferrol. Of the six ironclads forming the squadron three have now been injured. The Bellerophon, from a collision with the Minotaur; the Sultan, from touching the ground, it is supposed, at Ferrol; and the Northumberland.

TONIC SOL-FA COLLEGE.—The annual meetings of students and teachers from all parts of the country were concluded last week, having extended over seven days. Papers were read and lectures given on a variety of musical subjects, including the study of voice cultivation in the light of the revelations of the laryngoscope, by means of which the action of the larynx is laid bare to the eye. A paper of statistics, read by Mr. J. S. Curwen, estimated, on a careful plan, that 315,000 pupils were under instruction every year. The college now granted sixteen certificates in various branches of musical knowledge and skill, and there was hardly a colony or settlement in which the method was not being taught; while it had been adapted to the Chinese, Spanish, Malagash, Arabic, and other nations. Mr. Evans, music instructor to the London School Board, mentioned that all the teachers in the 100 schools under his direction preferred to teach by the Tonic Sol-fa method. The proceedings ended with a concert, at the close of which the "Hallelujah Chorus" was sung by the whole company with impressive effect. No previous session has been so largely attended or more enthusiastic.

A CURATE'S FREAK.—A singular freak has been committed by a young curate, who on Thursday last was to have been married to the daughter of a county magistrate in Staffordshire, a member of the congregation in which the curate ministered. On the previous night he made his customary visit at the young lady's house, where the presents were laid out in the drawing-room, and several friends had arrived to take part in the ceremony on the morrow. The villagers had decorated the church and festooned the streets. The bride put on some of her wedding costume to show her suitor, who remarked, "What should you say if I should run away, and not come to-morrow?" The young lady laughed away the suggestion as the height of improbability. In the morning, when the bride and her friends were about to enter the carriages, a note from the curate was put into her hand. She read it and immediately fainted. Her suitor had written that he "felt he was unworthy of her, and therefore could not become her husband." It turned out that within an hour after leaving his bride expectant on the previous night the curate had left for the North by the Scotch mail.

A FEARFUL VOYAGE.—The captain of the ship British Consul, which has arrived at Liverpool from San Francisco, which port she left on the 6th of August, reports that the ship had very light winds down to the equator, which was crossed when the vessel was thirty days out. When in the vicinity of Cape Horn easterly winds were met with, which lasted without intermission for fifteen days, during which time the ship averaged about forty knots a-day. The Cape was passed on the seventieth day, and there were easterly winds to the equator, which was crossed on the 115th day. From 40° N. and 37° W. the ship encountered a series of the most violent gales ever met with in the North Atlantic, commencing in the south-west quarter in squalls, verging upon a hurricane in violence, and accompanied with hail, vivid lightning and thunder. Large balls of fire were seen to drop out of several squalls, and in one squall, in which one of the hardest gales reached its climax, brilliant electric lights showed on all the mastsheads and yardarms, with long luminous tails reaching down wire lifts and stays. The convulsed state of the sea, incessantly lashed by increasing gales for many days, was such as to defy description, and must have proved disastrous and even fatal to weak and crazy ships. The lowest reading of the barometer was 28.50. Over many degrees of latitude and longitude the ocean was strewn with timber, evidently but a short time in the water. A ship's fittings, painted red, were also passed in the Channel, but nothing could be ascertained as to the name of the vessel to which they belonged.

THE WEATHER AND THE CROPS.—In a letter to the *Times* Mr. T. C. Scott describes our agricultural prospects in very gloomy colours. He says:—"In the south-western districts, including Surrey, Sussex, Hants, and South Wilts, about two-thirds of the intended wheat-sowing has been accomplished; in the west, including Somerset, Devon, Gloucester, and Hereford, less; in Kent, Norfolk, and Lincoln, about half; in the great wheat bootings and hundreds of Essex and on the heavy lands of Suffolk, the midland and northern counties, and in Scotland and Ireland, not half has been got in; so that altogether it is probable that not more than one half the intended wheat area of the United Kingdom has been planted, and so much of it in bad condition that a great deal of seed burst prematurely and died underground; much that germinated and came up has been devoured by slugs, and what has

escaped their ravages is now suffering from wet rot and looking wan and sickly. When added to these circumstances is the fact that the seed sown last autumn was probably inferior to any that was ever before put into the ground, it seems all but impossible that we should obtain, even with the most favourable weather from the present time to harvest, more than two-thirds of an average wheat crop. This may not cause dear bread to the consumer, because the world's surplus and not our home produce now regulates supplies and prices, but I question if so bad a prospect as regards his wheat crop was ever before the home grower, since improved or modern farming was practised. This, however, is only half the loss the farmer will sustain, for the legitimate wheat-sowing season being now over, he will have to appropriate the unsown ground to spring crops, either wheat, barley, or oats, and these seldom yield within 4*l*. an acre of the return obtained from autumn-sown wheat. Besides, it will involve a considerable outlay in labour to convert the land from its present pulpy and unworkable condition into a proper seed bed for those crops. Assuming, then, that half the wheat area of the United Kingdom—say, 2,000,000 acres—has been got in and will stand for a crop, and that it will be deficient in produce to the extent of ten bushels an acre, equal at present prices to 4*l*. in money, and estimating an equal money deficiency in value on the crops to be substituted for autumn wheat, we have a deficiency of value on our wheat area of 16,000,000*l*."

Gleanings.

The Rev. T. Binney says his name was once announced in public worship in rather an extraordinary way by the precentor interpolating a notice in giving out the last hymn. His words were, "Hymn 577, tune 23—The preacher next Sunday will be the Rev. Mr. B. 'Not the malicious and profane.'"

HOW EIDER DOWN IS OBTAINED.—The breeding-grounds of the eider ducks in Iceland and Norway are carefully protected for the sake of the eider-down crop. A few days after the female bird has laid her eggs she covers them with down from her breast, and when all her down is gone, the male bird furnishes the necessary covering from his body. Twice she is robbed of her eggs and down by the lords of creation, the third time she is left in peace to hatch her eggs, and so ensure a supply next year.

A MARKED BORDER-LINE.—In Switzerland the late Charles Dickens wrote:—"I don't know whether I have mentioned before that in the valley of the Simplon, hard by here, where (at the bridge of St. Maurice, over the Rhone) this Protestant canton ends and a Catholic canton begins, you might separate two perfectly distinct and different conditions of humanity by drawing a line with your stick in the dust on the ground. On the Protestant side, neatness, cheerfulness, industry, education, continual aspiration at least after better things; on the Catholic side, dirt, disease, ignorance, squalor, and misery." And he is led to speculate whether the miseries of Ireland do not greatly proceed from her religious system.—*Forster's Life of Charles Dickens*.

ALLEGED DISCOVERY OF THE QUEEN OF SHEBA'S PALACE.—M. Mauch, an African traveller, some time since discovered certain remains which he believed to be those of the ancient Ophir. The accuracy of that supposition was, however, called in doubt at the time, and the matter was forgotten. But a letter has just appeared in the *Weser Gazette* from that gentleman, dated St. Helena, Nov. 2, 1872, addressed to M. Mohr, a fellow-traveller, in which he says:—"I believe that I have found the real Ophir in lat. 20 deg. 15 min. S., long. 28 deg. 30 min. E., and I think I possess proofs of the fact. The ruins which have been so often spoken about are composed of two masses of edifice in a tolerably good state of preservation. The first is on a mountain of granite; and amongst other constructions is to be remarked one which is an imitation of the Temple of Solomon, being fortress and sanctuary at the same time, the walls of which are built of wrought granite, without mortar, and still being more than thirty feet high. Beams of cedar served as ceiling to the narrow and covered galleries, and I have brought away some fragments of it. In reality no inscription exists, but only some special designs of ornamentation which announce a great antiquity. The whole western part of the mountain is covered with blocks of great size which seem to indicate terraces. The second mass of ruins is situated to the south of the mountain, from which it is separated by a low valley; it retains a well-preserved circular form, with walls constructed as a labyrinth, also without mortar; a tower still exists 30ft. high, 17ft. in diameter at the base and 9ft. at the top. Cedar-wood is used there in the same manner as previously described, and if anything is astonishing it is the fact that it should have endured so long without having suffered from the field fires which occur every year. The circular edifice is accompanied by a large number of others situated in front, and which doubtless served as the habitation of the Queen of Sheba's suite. I have drawn, not without difficulty, a general sketch and a plan of this palace. I was confirmed by the natives themselves in the idea that these ruins date from the Queen's time; for about forty years ago, before irruption of the Matebele from the west, and the Zulu from the east, sacrifices were still offered up on the mountain. The natives still call the circular building the House of the Great Princess."

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WEDNESDAY, JANUARY 8, 1873.

SUMMARY.

In France the new year has opened with great animation. Already the Count de Chambun, a prominent member of the Right, has submitted to the Commission of Thirty a project for a new Constitution, which in all probability will receive the assent of the moderate men of all parties. It provides for a Presidential election every four years; for the creation of an Upper and Lower Chamber; for the complete renewal of the Assembly once in every six years; for a responsible Ministry for Parliamentary Government; and while it places a great check upon the powers of the President, permits him to speak in either Chamber. By some this will be regarded as a definitive step in the direction of a permanent Republic; by others it will be considered in a wholly different light. If Napoleon III. is to be believed, a Republic in France inevitably leads to a convention; a convention to a directorate, and a directorate to an empire. To outsiders—those who are fortunate enough to dwell in countries like England, "where freedom slowly broadens down from precedent to precedent"—the whole question may be one which requires a total suspension of judgment; but to the French the matter is wholly different. Very shortly they will be called upon to vote either for or against the Comte de Chambun's proposition, and to decide

whether the crisis which still exists in France is to continue, or whether Government is to be established upon some sort of stable basis.

From Chislehurst comes news of a somewhat grave character. The operations which the Emperor has had to undergo have been exceptionally severe, and great disturbance of the system has been the result. So long back as the beginning of the Franco-Prussian war, Napoleon was suffering from a serious local malady, and latterly the disease has preyed alike upon the health and spirits of the exile. Last Thursday Sir Henry Thompson and Sir W. Gull were hastily summoned from London to consult as to what was best to be done in the case. One or two critical operations have been performed, without, at present, any serious complications. Quite apart from political feelings and opinions, it is impossible not to take great interest in the illustrious personage who for twenty years was the central figure in Europe; nor to sympathise with his devoted wife, who with so much dignity and grace has borne her exile from France. And it is therefore no cause for wonder that, from the Queen down to the lowest in the land, anxious inquiries and expressions of regard have been sent by wire, post, and messenger to Chislehurst.

To the long list of undiscovered crimes the Coram-street murder now appears likely to be added. For a fortnight the police of London have been doing their best—such as it is—to discover the whereabouts of the man who was seen in the company of the unfortunate girl on Christmas Eve. The details of the life of Harriet Buswell are too unsavoury for us to dwell upon them for a moment. If ever the "way of transgressors" was shown to be hard it is in this particular case. But apart from that, it is really a serious matter to every household in London that so ruffianly a person as he who committed the outrage should be permitted to escape. The way to put a premium upon crime is to fail to catch persons of this description. His dress and description are fairly well known. His face has been minutely described by several witnesses, and there appears to be but very little doubt as to what kind of man he was. The trains which left London on Christmas morning could not well have aided him to escape, as the times at which they ran would scarcely be suitable for his purpose. Apparently he is still in London; perhaps not far from the scene of his nefarious exploits, and yet the police fail to obtain the slightest clue to his whereabouts. Surely such a system needs revision. In a city where such enormous wealth is stored, and where such a vast population needs protection, some plan should be devised by which men of ordinary intelligence should be obtained for the work of tracking and discovering criminals.

Far from being calculated to give us confidence in either our ships of war or their commanders, are the accidents which have befallen the Northumberland, Hercules, and Sultan, in Funchal roadstead, Madeira. It is not our purpose to discuss just now the numerous questions whether our ironclads should be of the turret or broadside type; whether they should be worked by steam only, or should be filled with masts; whether they should be longer or shorter, broader or narrower, have more or less freeboard, greater or decreased draught; whether they should carry a few heavy guns or many lighter weapons. We simply look at the fact that each of the monsters now comprising our ironclad fleets costs the country some three-quarters of a million of money; and from this point of view, as British taxpayers, we strongly object to such valuable constructions being placed in continual jeopardy. Apart from the question whether, if the Northumberland, upon receiving the blow of the Hercules, had gone to the bottom, any of her crew would have been saved, we doubt very much whether it is right to place such ships in such an anchorage at such a time of the year; whether the orders to keep down steam should be issued broadcast in such a way as to leave captains in perplexity how to act; and whether some measures should not be taken to insure a cessation—at least for a short time—of these disasters which are constantly occurring in our navy all over the world.

It is evident that Russia, with that kindly consideration for her own interests which has ever characterised her policy, has laid a trap for Great Britain. For some long time it has been the cue of would-be diplomats, to protest against the advance of the Russians in Asia, and various have been the plans proposed to compel the Czar to cease his marauding expeditions. By most, it has been utterly forgotten that so far from jeopardising our Indian empire, the Russians, in moving farther daily from the bases of supply were but rendering themselves less formidable, so long as we

waited for them in the Punjab. The consequence of the outcry has been bad, but the astute Gortchakoff with an ingenuity worthy of a far better cause, has proposed that the English should send an officer with the expedition to see that no understanding between the London and St. Petersburg Cabinets is violated. At the first blush this would appear to have been suggested in perfect good faith, but it has since occurred to our Government that the aim of Russia in carrying with their expedition a representative of the British Empire, is to impress the tribes of Central Asia with the idea that England was supporting the Czar, and that resistance would therefore be useless. Under the circumstances Earl Granville has declined the tempting offer with thanks; but if all be true that is stated, his lordship narrowly escaped the trap.

THE RE-OPENING OF THE FRENCH ASSEMBLY.

THE French Assembly resumed its sittings at Versailles on Monday last. It was a mere formal ceremony. No business except of the most routine character was transacted. No question of public interest had been sufficiently matured to constitute the groundwork of a serious debate. The sitting scarcely lasted half-an-hour. We are hardly, therefore, in a position to conjecture the course which events will take during the next few months. All that we can affirm with confidence is that the mutual relations of parties to each other and to the Government remain much as they were when the Assembly separated for the Christmas holidays. M. Thiers cannot be said to have changed his front, nor has the majority of the Right relaxed, in substance, any of its pretensions. There has been a truce of a few days' duration, but no approximation to agreement.

In some respects, however, time is working favourably for the eventual maintenance by M. Thiers of the position which he holds. The two sub-committees into which the Committee of M. Dufaure was divided, with a view to examine and report upon proposals of change in the Constitution of France, have been made sensible by experience that they cannot advantageously discuss the questions remitted to them without regarding the relation they will bear one to another, and to the formation of the future Government as a whole. M. Thiers declines to help either of them by initiating propositions the whole significance of which must, in his view, be derived from the nature and extent of other changes with which they should be compared and considered. It seems not unlikely, therefore, that the two sub-committees will remit their authority to the Committee of Thirty, without further attempting to mature isolated projects. Some time may, therefore, be expected to elapse before anything definite has been determined on in this direction; and, under ordinary circumstances, as we have already intimated, time favours the consolidation of M. Thiers' influence.

But the circumstances of France just now can hardly come under the description which the epithet "ordinary" would give to them. New germs of mischief have pushed themselves to the surface during the recess. The Pope conceives himself to have been affronted by the diplomatic honour intended for Victor Emmanuel on New Year's Day. The earth cannot bear two suns, and Rome cannot, according to the Pope, contain two sovereigns. The spiritual claims precedence over the temporal—the pontiff over the king whom he has excommunicated. All the deference which M. Thiers has paid to the Holy Father will not content him so long as there is "a Mordecai sitting at the gate." The representative to the Vatican has resigned his functions, and another more agreeable to Papal ideas has been appointed. But M. Thiers has committed the unpardonable offence of showing courtesy to the King of Italy, and, in having done so, he has probably prepared for himself a fresh ground of quarrel between himself and the Right.

M. Bourgoing's resignation of his office as representative of France to the see of Rome, and the causes which precipitated it, will probably be the earliest topic of severe debate in the Assembly. It is one which may be expected to bring out in full force the priestly sympathies of the anti-Republican party, and to provoke the sternest reprobation of the Extreme Left. It is a case, however, in which M. Thiers will probably make some show of compromise in favour of the Papacy—shadowy, vague, and unsubstantial, it may be, but conciliatory to the feelings of the existing majority in the Assembly. He has never been a warm supporter of the kingdom of Italy. His policy was always to make the neighbouring nations of France powerless by their internal divisions. To

a congeries of petty principalities and dukedoms he had no objection—to their unity under one Crown and Government he was always opposed. Probably he and the Pope may think alike in reference to this result, though for different reasons. The *fait accompli*, however, cannot now be nullified, or even disturbed, least of all by France, without overturning the peace of Europe. The President of the Republic, we may well believe, has no intention of disturbing it—even the Monarchists can hardly wish to force his hand in so dangerous a matter. They may compel him to utter some very impolitic and foolish things, which, perhaps, they may parade with their customary lack of foresight; but there is abundant room for two opinions as to whether they will strengthen themselves by the debate in the position they have contrived to obtain.

On the whole, the political prospects of France do not brighten. Her single representative Assembly rather tends to embarrass her by its venomous factions, than to help her by its patriotism or its wisdom. There is too much truth in the following brief sentences of the *Pall Mall Gazette*, with which we shall conclude our remarks:—"It is this absolute unyielding temper which makes French politics so sterile and unprogressive. The situation is never really altered; there is no growth, no development. The factors remain the same. It is only their order which is now and then changed."

MR. COBDEN ON PEASANT PROPRIETORSHIP.

THE speech in which Mr. Vernon Harcourt justly animadverted upon the injury which the restrictive laws with regard to land inflicted upon the country has been quickly followed by the publication of a still more important manifesto on the part of Mr. Bright. The latter gentleman has sent to the *Daily News* a letter which Mr. Cobden addressed to the *Morning Star* nine years ago, and which, although published anonymously, contained a clear and masterly exposition of the writer's views on the Land Question. Except on the subject of Free-Trade, it was what some people regard as his misfortune, but others as his great privilege, to be far in advance of his own times; but he had the satisfaction of knowing that if others were destined to reap where he had sown, yet the nation would in time richly profit by his labours. Eight years do not constitute a very large period in the life of a nation, or even of an individual; but yet in that comparatively brief space a great revolution has taken place in the feeling with which our landed system is regarded by the public. The patriarchal idea of agricultural society has gone out of fashion, and the nation is asking itself whether it does not pay too dearly for its worship of caste and privilege. We do not suppose that the present Government will ever attempt to initiate sweeping changes of a legislative character, but there appears good reason to suppose that they will endeavour to lop off some of those abuses which result from the laws at present regulating the devolution of land. Mr. Harcourt is emphatically of opinion that these artificial restrictions divert capital, and prevent it from flowing into the land; and that in consequence, the productive power of the country amounts to only half of what it ought to be, and the community is involved in great suffering by famine prices. If Mr. Gladstone signalises the ensuing session by the introduction of a measure for the abolition of the law of entail, he will not only revive the waning enthusiasm of the Liberal party, but will have conferred a benefit upon the people hardly inferior in value to that which they derived from the repeal of the Corn-Laws. Mr. Harcourt was unable to enlarge upon the subject, but rather made himself a signpost to point out to ministers the right way. We doubt, however, whether anything really new can be said on a topic which pioneers of the good cause like Mr. Locke King and Mr. Cobden exhaustively discussed years ago.

Of the truth of this remark the letter which Mr. Bright has so opportunely republished is a remarkable illustration. It is impossible that a larger amount of practical knowledge could be compressed into the space of a newspaper letter; and the style is so lucid and the arguments so forcible that as we read we almost appear to be listening to the well-remembered voice of the great political economist. Taking for his text a remark of Niebuhr that—"All ancient legislators, especially Moses, grounded the success of their ordinances concerning virtue, justice, and morality, upon securing hereditary estates, or at least landed property, to the greatest possible number of citizens," he addressed himself more particularly to the re-utation of Mr. William Cowper's defence of

the consolidation of land. Mr. Cowper (now Mr. Cowper-Temple) contended that the complaint that the tillers of the soil have no share in the ownership of the land, rests upon a fallacy and a delusion, because the progress of agriculture is dependent upon the application of capital and enterprise to a large area, and therefore upon a state of things incompatible with a system of small individual holdings. Mr. Cobden directly challenged the truth of this proposition, and as the peasant proprietor of France was perpetually dressed up as an "Old Bogey" to frighten us into a feeling of reverence for what remained amongst us of the feudal yoke, he endeavoured to make his readers acquainted with the actual condition of that important class of the French population. That these millions of small proprietors are far better off, both materially and morally, than the same number of English agricultural labourers, is established by a concurrence of testimony which no one will venture to dispute. Upon the economical branch of the subject Mr. Cobden's opinion is equally emphatic. He is able to appeal especially to the authority of M. Passy, who was Minister of Finance under Louis Philippe, and one of the most distinguished economists in France. This eminent man, in his *Systèmes de Culture*, arrives at the following definite conclusions:—"1. That in the present state of agricultural knowledge and practice, it is the small farms (*la petite culture*) which, after deducting the cost of production, yield from a given surface, and on equal conditions, the greatest net produce; and, 2, that the same system of cultivation, by maintaining a larger rural population, not only thereby adds to the strength of a State, but affords a better market for those commodities the production and exchange of which stimulate the prosperity of the manufacturing districts." M. Passy's views agree with those which have been expressed not only by French statesmen of the rank and authority of the Duc de Broglie and M. de Tocqueville, but also by English writers so justly celebrated as Mr. Mill and Dr. Chalmers. As this is a question necessarily dependent upon the value of the testimony which is offered, Mr. Cobden is clearly justified in laying stress upon the fact that in spite of the revolutionary origin of the law of succession in France, the most illustrious members of the French aristocracy are to be found in the foremost rank of those who defend the existence and advocate the perpetuation of a peasant proprietary. The final opinion which Mr. Cobden quotes is that of M. de Lavergne, who is so far an impartial advocate that he concedes to England a superiority in scientific farming, and in the average yield of our crops. But then he points out that owing to the destruction of two millions and a half of Frenchmen by war between the years 1792 and 1815, and to the great disasters brought upon France by the policy of her rulers both at home and abroad, England got the start of her neighbour in the development of her mechanical and industrial resources. Although for these reasons France has not made the same progress as England, yet the advocates of the *petite culture* point out that in Flanders, on the Rhine, in Switzerland and other countries, many small farms yield a greater net produce than the best farms in any part of Great Britain. "The result," says Mr. Cobden, "of a general study of all the best authorities is to show that there is a unanimity of opinion in favour of the French system, on moral grounds, as tending to elevate the character, promote the intelligence, and stimulate the industry of the peasantry."

The *Times*, in its comments upon Mr. Cobden's letter, appears to be wholly unable to comprehend the motives which prompted him to write it. Mr. Cobden admits that it would be impossible to adopt in England the French law of succession, and as peasant proprietorship in this country is "a mere dream," the *Times* is at a loss to understand how Mr. Cobden could hope to connect a system peculiar to France with a practical question of English politics. The answer to the *Times* is sufficiently obvious. It is the opponents of Mr. Locke King and his friends who argue that a system of tying up land in big estates is expedient as an effectual means of preventing the mischief which they allege the subdivision of land has occasioned in France. This was the very argument which Mr. Cowper-Temple employed, and which Mr. Cobden addressed himself to refute. Nobody desires to foist the French law of succession upon our ungenial soil; but we do wish to bring about by legitimate means such a redistribution of landed property as will, by giving play to individual energy, better the lot of the English peasantry, and at the same time largely augment the food supply of the kingdom. But is the idea of peasant-proprietorship such a chimera as the *Times* supposes? Our

contemporary altogether ignores the fact that Mr. Cobden in his letter advocated the application of the co-operative principle to the holding and cultivation of land. He points out that even now the steam-engine or threshing-machine is hired out from farm to farm, and with reference to this kind of associated effort, he shrewdly anticipates that "the practice will extend, and with the increase of intelligence it may prove the solution of the problem, and remove every difficulty in the way of a successful cultivation of peasant properties." The *Times* will again one day discover that experience as well as logic is on the side of the immortal Free-trader.

"AN OUTBURST OF CRIME."

AN "outburst of crime." These are the words in which a contemporary describes some events—certainly of a tragical character—that have occurred during the last fortnight. Our contemporary appears to gather, from the hideousness of some of these events, that great crimes, such as crimes of violence, are increasing among us, and not only amongst ourselves, but nearly all over the civilised world. The opinion is a rash one and not, we think, to be sustained by facts.

"An outburst of crime"! Certainly, several appalling crimes have been recently committed. They seem to have followed rather more closely than usual, one upon another, but if we were to examine facts a little more carefully we should, not probably, but almost certainly, find, that this "outburst," as it is termed, is anything but exceptional. The certainty is that, one great crime being committed, other great crimes always follow, partly owing to the faculty of imitation, and partly to the faculty of imagination. These can be accounted for. Take the case of a suicide. He wishes to get rid of his life. In that state of mind he sees an account of another person committing suicide, and forthwith imitates him. But, on the other hand, it must be remembered that the expressed revolt of society against such crimes also has its influence. Two or three cases of suicide quickly following each other provoke an expression of public opinion, and such an expression as destroys, for the time being, all disposition to repeat the crime. It is a possibility, therefore, that crime, by having publicity, prevents crime, by making it appear more dishonourable for the intending criminal than it would otherwise be.

If we look at some of the crimes of the last fortnight we see special reason to uphold this opinion. The most conspicuous case is that of the unhappy girl Harriet Buswell, murdered on Christmas Eve, or Christmas morning, by a man who had accompanied her home for one if not two criminal purposes. This is a case which, from its exceptional atrocity, scarcely provokes imitation; and we can quite believe what is reported, viz.—that there is not a thief or any other criminal in London who could be brought to believe that an Englishman committed it. Not that the English character is free from horrible grossness and cruelty, as we all know, but, unless brutally excited, it is scarcely capable of such a cold-blooded murder as that committed on the person of this unfortunate young girl. But it happens, and necessarily happens, that a crime such as this, with its attendant vices and its attendant mystery, excites an abnormal degree of public attention. The murder is a murder, but it is never more or less than murder. So far as the murderer is concerned, there may be what the French call "extenuating circumstances," but to the victim the result is, and must be, always the same. The Great Coram-street murder is distinguished from its class simply by the fact of unusual mysteriousness being connected with it. We hear, unhappily, almost every day of human life being destroyed in one way or another by human beings, but these cases excite little attention when no air of romance, whether it be dreary or otherwise, is attached to them. Let that be added, and the murder, doubly revolting although it may be, will keep public attention alive for weeks together.

Certainly there have been many revolting crimes recently committed, but we altogether hesitate to conclude that such crimes are on the increase. They come up now and then, with a sort of spasm, and then decline. We have attempted to account for this by natural laws, but what we have said does not account for everything. We live in an age when the progress of society in every direction is a matter not merely of congratulation, but almost of boast. It must be acknowledged that society is making in many ways great progress. The arts and sciences are being developed in a

manner of which no human imagination, a few years since, could have conceived. Common education is progressing in a rapid degree. Knowledge is supplanting ignorance, and taste an utter want of culture. One of the best of educations is, however, the one which was overlooked by our ancestors, and until recently by ourselves—if, indeed, we have ever fully recognised it. It is Publicity, which is probably the most deterring of all moral influences. Not the treadmill, nor the prison, nor the fine, has half as much influence in deterring people from crime as the fact that the crime will be reported in the next day's newspaper.

At the same time, it should be acknowledged that we live in a condition of society highly favourable to crime, and that this condition is getting still more favourable. With increased wealth, and what is called increased "civilisation," increased crime is almost sure to come. We say almost, because this has been the case with all the nations of the world—the nations that have grown to greatness, and, for their crimes, been sunk to nothingness. When they reached the height of civilisation and luxury, they have at the same time reached the height of prosperity. There is nothing more afterwards but rottenness and decline. Only one thing can save any nation from this, and that one thing is pure Christian religion. We believe, notwithstanding many appearances to the contrary, that this religion is on the increase amongst us, and that crime will decrease in consequence. Nothing else can make it decrease. Nothing else can prevent our following the course of other old and decayed nations that have perished from luxury and rottenness.

OVER-WORK.—No one will accuse us of being inclined to exaggerate the evil effects of hard mental work; on the contrary, we have lately been at considerable pains to show that, within wise limits, a constant and rather high degree of intellectual activity is a preserver rather than a destroyer of nervous health. It must not be overlooked, however, that the above is true only when the conditions of ordinary hygiene are not outrageously or unnecessarily violated; and that the addition of severe and harassing anxiety will often turn an otherwise beneficial nervous activity into a source of grave evils of which the inability to sleep is one of the most frequent. Of the latter and too often inevitable source of mischief we do not know how to propose to speak; but of the particular anti-hygienic practices which are really responsible for a great deal of nervous mischief in hard-worked people it may be useful to say a few words. For instance, with regard to the important question—How long a time should be regarded as the minimum that should be spent in bed in each twenty-four hours? We are, of course, speaking only of adults; and we think we may place the minimum at six hours for men and seven for women, an additional hour, or even two, being taken whenever it is practicable. Then, as regards night-work: how far is that specially prejudicial? We believe that for the young it is really injurious by the mere fact of its being night-work; but for those whose organisms are consolidated we greatly doubt if it be at all injurious *per se*. But there are sundry conditions inexorably requiring to be observed if night-work is to do no harm. First of all, there must be no curtailment of the allowance of bed above mentioned, and this allowance of repose should be taken in a continuous manner. A man who works till four a.m. should after that lie in bed till ten, and, if possible, should get an additional hour's sleep, and a meal after it, before beginning another evening's work. Secondly, the light by which he works at night should be very white, powerful, and steady, and should be carefully concentrated by a green shade on his books or papers; insufficient, flickering, or too diffused light is one of the most serious causes of brain irritation which afflicts some night-workers. Again, "If a man will not eat, neither shall he work," as somebody has said; and this quaint inversion of the Scriptural maxim is especially true of the class of men who both work hard and work at untimely hours. Abundant supplies of nutriment, with a moderate ration of stimulants (taken chiefly or entirely with meals) are necessary, and a final pipe of tobacco before turning into bed is very desirable for those with whose stomachs tobacco does not disagree. On the other hand, it need hardly be said that excess in alcohol and excess in tobacco are among the most powerful causes of insomnia, and hundreds of cases of the latter which have been hastily put down to "over-work" are due to one or other of these two bad habits. There is one cause of insomnia in overworked persons which deserves special consideration—viz., latent heart disease. We believe this fact is occasionally overlooked, and would recommend that its possibility should always be taken into account, and strict examination be made for the signs of cardiac mischief. It has sometimes happened that an almost chance investigation of the chest has revealed the existence of quite unsuspected disease, after every remedy directed to the nervous system had failed to remove insomnia.—*Lancet*.

Literature.

"THE ENGLISH IN IRELAND."

(Second Article.)

There are, as Mr. Froude tells us, four ways in which the English might have governed Ireland. The first was one which has been rarely tried with a dependent people, and which, because of the qualities it requires in the rulers and indeed in the ruled as well, always will be rare, to "govern" wisely and firmly under a rule "impartially just, by the laws, so far as intellect can discern them, appointed by the 'Maker of the World.'" The second was the policy of simple coercion, without much regard to forms of law or individual right. Another alternative was to concede to the people the right of self-government, "authority claiming 'nothing but political allegiance, and maintaining a police to repress the grosser forms 'of crime.'" The only other course was to rely upon a skilful management of the various parties in the nation, so as to make the Romanist a counterpoise to the Protestant, and to maintain the supremacy of England at the expense of both. As to self-government, the difficulties surrounding it, if it were to be at all real, were so great that it was not till recent times that English statesmen ventured on an experiment which could not but be dangerous in a "country where nine-tenths of the land had 'been taken violently from the old proprietors, 'whose course had been to challenge for Ireland her right to her own laws and her own 'creed.'" All the other policies have been tried at different times, and Mr. Froude's volume tells us the result in his history. Coercion in a stern form was adopted after the suppression of the Irish adherents of the Stuarts, under the impression that, being "incapable of self-restraint, the Celtic people 'are and always have been pre-eminently 'amenable to an authority which dares to 'assert itself.'" But it failed, because it needed, in order to its success, to be sustained by a military force, which the English could not employ with safety to their own liberties, and these they loved too well to supply despotism with a power which would have been equally available against themselves as the Irish. The free Constitution of England thus rendered a Government by sheer tyranny impracticable, to say nothing of its injustice. The more subtle and crafty expedient was therefore adopted of managing the factions, a policy—"if so base a 'system may be honoured by such a name— 'which had been already tried by the Plantagenet and Tudor Sovereigns, and had produced 'a condition of society in which order and 'morality were words without meaning, and 'out of which, in the vision of the saint, 'human souls were seen descending into hell 'as thick as hail-showers.'" In his abhorrence of the system which took no account of the real prosperity of Ireland, but sought only to preserve the English power at any or every cost; which hoped to calm the irritation of the Protestants, dissatisfied with a commercial policy which had ruined their manufactures by keeping up the penal laws against the Romanists, and on the other hand claimed the gratitude of Roman Catholics on the ground that it shielded them from the operation of the very laws that it would not repeal—we fully agree. To it, we believe, more than any other cause, we owe the state of feeling with which we have at present to do. It was inconsistent with itself, and unsatisfactory to all parties; insulting to the Romanists, who were banned and proscribed, and dangerous to the Protestants, who were as a garrison in a hostile country, and yet forbidden to take the measures essential to the maintenance of their position. Bad as the penal laws were in themselves—and we yield to no one in denunciation of their atrocity—it was worse still that they should be retained on the statute-book and not enforced; and the fruits of so miserable, selfish, and feeble a procedure were, as might have been expected, "agrarian 'conspiracies, mock patriotism, rebellion, and 'the still weltering chaos of discontent and 'disloyalty."

To those who are at all familiar with Mr. Froude's views, it will be hardly necessary to say that the first method indicated is that which commands his approval. If Ireland had been always ruled wisely and firmly, if there had been no political sentimentalism about Irish ideas, but a stern determination to rule the country for her own good, and to give

her peace and order whatever came of supposed natural rights or constitutional privileges, her history would have presented a very different aspect. But in order to do this it was essential that the men in power should possess "self-denial, patience, wisdom, courage, the 'subordination of the rulers themselves to the 'rules which they impose on others.'" Once only has England had such a man at her head, and once only, and that for a brief time, was Ireland wisely ruled. "Who but Cromwell has ever tried to rule her by true 'ideas?" asks Mr. Froude. And, no doubt, if we concede to Cromwell the right of a heaven-appointed ruler to enforce his own will on recalcitrant people by fire and sword, it would not be difficult to prove that he was the best ruler Ireland has known. But, unfortunately for Mr. Froude's view, this is just what is not admitted. If we interpret his words aright, he has a sovereign contempt for the idea that a people have any inherent right to self-government, the making of their own laws, or the choice of their own rulers. If man was not consulted as to the time of his birth, nor will his consent be asked when his time comes to die, "as little has his consent to 'do with the laws which, while he lives, he 'is bound to obey. Let a nation be justly 'governed, and if it is wise it will not quarrel 'with the destiny which has provided for it the 'greatest of earthly blessings." To such a mode of reasoning we altogether demur. There is a strange inversion of parts when a Liberal champion of free thought is ready thus to sacrifice liberty at the shrine of strong and efficient government—in effect to say, "Better for a 'people to be wisely ruled than to be free": while a Conservative bishop seeks to defend liberty against those who ought to have been its truest friends, and tells us it is better to have a people free than to have them sober. The bishop has put his case strongly, but we are much nearer to agreement with him than with Mr. Froude. Were it necessary to refute his extreme statements we might ask, How do the laws to which we are bound to submit acquire their obligation? In the points to which he refers as placed beyond our option—the "time 'to be born and the time to die"—we are governed by the will of the Supreme Ruler, and there are no doubt laws of His to which through life we are required to conform. But who gave any man a right to assume the position of God towards his fellows, and demand of them the same absolute submission to his authority? It is this indifference to right, this disposition to glorify force, this implied assertion that might is right, which is the blot on Mr. Froude's work. As to the interest of his narrative, the terrible vividness of some of his pictures and the fascination of others, the truth of many of his views, both as to Irish character and English policy, the impartial fidelity of his exposures of English feebleness and consequent wrongdoing, and the justice of his protest against the "unjust violence alternating with affected repentance for past oppression and childish 'prate about Irish ideas, which has been the 'eternal see-saw in the English administrations 'of this unlucky country," there will not be much difference of opinion except among strong partisans. Even on some of these points, indeed, there is that exaggeration which disfigures most of his representations. But this might be excused but for the resolute determination evident through the whole to find the justification of a policy in its success, and so to endorse the worst maxim of those very priests against whom he is so bitter and uncompromising a foe.

Mr. Lecky, who criticises his book in the present number of *Macmillan*, assails him with all the fervour of an Irish patriot, and the stern indignation with which a lover of liberty is likely to regard so deadly an assault on its first principles. We do not think, however, that he is quite fair to him when he says that "No 'Moslem conqueror, no Spanish inquisitor, was 'ever less troubled with scruples of humanity in 'persecuting the enemies of his faith." It is true that Mr. Froude cherishes a vehement hate against Romish priests, but it is against them as foes of human liberty, as disturbers of the peace and order of society, as disloyal subjects and dangerous conspirators, not as "enemies of his faith" that he writes. We are, we must confess, amazed, not to say alarmed, at the lengths to which his feelings carry him, especially in his defence of the hideous system of the penal laws, for which we certainly find no justification in the fact that they were directed against persecutors, who would not have been more merciful to Protestant heretics if they had had them in their power. At the same time there is some allowance to be made for him, when we see from his history how constantly the priests have been the troublemakers of Ireland. The difficulty, in fact, which

* *The English in Ireland*. By JAMES ANTHONY FROUDE. Vol. I. (Longmans.)

Mr. Froude's *English in Ireland*. By W. E. H. LECKY. (*Macmillan's Magazine*, January.)

Mr. Froude's Address in Answer to Dr. Burke. (*Fraser's Magazine*, January.)

always meets us in discussing the persecutions of Roman Catholics, and especially priests, is that it is so hard to distinguish between punishments for rebellion and those for heresy. The section on abductions in this volume helps us to form some idea of the curse the priests inflicted on Ireland, and though even their conduct as there described could not warrant the suppression of their religion, the story teaches us to sympathise with the difficulties of rulers who had to deal with men who prostituted their profession to such vile and loathsome deeds. It is fair to Mr. Froude to allow him to state his own case, and it is put as strongly as it well can be in the following paragraph:—

"There were features in Irish Romanism which might at that time have justified any government in making a final end of it. At the bottom of every rebellion in that country since the Reformation, were to be found the Catholic bishops and clergy. In the eyes of the Catholic Church the lawful sovereign of Ireland was the Pope. Insurrection was an act of piety; those who fell in it were martyrs; and crime in a holy cause lost its character, and became sanctified. The lines of the two creeds were identical with the lines of loyalty and disloyalty. Irishmen who became Protestants were good subjects, English settlers who became Catholics were drawn into the ranks of the disaffected; and any Catholic sovereign who, before the eighteenth century, was at war with England, could calculate with certainty on a party in Ireland to make a diversion on his side. Catholic writers pretend that England was the aggressor in proscribing the mass. In no Catholic country in the world had so much toleration been shown for Protestants, as had been shown to Catholics in Ireland. Each successive provocation had been repaid with larger indulgence, and always with more miserable results. The Act of Uniformity was the law of the land, but Elizabeth never attempted to enforce it beyond the Pale; and within the Pale, by the Catholics' confession, it slept after the first few years. The bloody rebellions of Shan O'Neill, of the Earl of Desmond, and of the Earl of Tyrone, each encouraged by the clergy, each connected with a design to sever Ireland from England, were the rewards of forbearance; yet after each insurrection, and always, save when the country was actually in flames, the successive governors of Ireland were prohibited from meddling with religion. The titular bishops exercised their jurisdiction without interference. The religious orders, friars, monks, and nuns, remained in their houses wherever the Irish chiefs were pleased to maintain them. The parish clergy said mass, first in private houses and castles, and then in chapels and churches of their own. As the country grew more quiet under James I. and Charles, they threw with the progress of prosperity, and had never been more numerous or less disturbed.

"The consequence was the massacre of 1641. When it was yet undecided, whether the rising was to be a bloody one, the most ferocious counsels were traced to a Catholic abbey. The civil war, with all its miseries, was protracted by the interposition of the Pope; and the fiercest resolutions against peace, and the most determined irreconcilability with England, were with the party of the Nuncio."

Mr. Froude does not find much difficulty in defending himself against the criticisms of Father Burke, and he has done this very ably in the current number of *Fraser*, in which we have a complete report of his lecture at New York. It will not be so easy to answer Mr. Lecky, even though in some instances his strictures are too severe. Mr. Froude is often hard, extremely hard, upon Ireland and the Irish, but his offences against them are not so great as those against liberty.

TRINITY CHURCH SERMONS.*

These sermons are in many points of view remarkable. They are full of fine thought, and sometimes rise into a quiet fervid eloquence; but the author has learned a self-severity to which comparatively few preachers attain, and is so concerned to group all his illustrations faithfully around a central principle, that he often seems consciously to sacrifice popular effect for intellectual proportion. His discourses need in some sense to be considered as *wholes*. He very strictly observes the law of mental perspective, and often sets ordinary things before us in new aspects simply by quick apprehension of subtle spiritual affinities. The outside world takes—on a new significance—constantly catches a new unity—for him, in the light of spiritual law. In this light Dr. Pulsford seeks to see the irregular and discrepant phenomena of nature and life, and by the very boldness of his approach most often secures the effect of a fresh testimony to Christ. For him all human relations are transfigured in Divine ideals, and only yield up their full meaning when so seen. Human character, with its manifold contradictions, only finds complete resolution in Christ—the centre of all truly human aspirations. Dr. Pulsford's speciality is, that though he loves to dwell on the abstract, he does not deal in generalities. Having seized firm hold of the law, he can command individual instances, which fall fitly into their places as he passes gently on from point to point of his argument, occasionally throwing out incisive glimpses into human nature. This it is—this

quick perception of the points where the spiritual and material find a meeting-place—where science and history most conclusively testify to spiritual principles that have their highest illustration in the doctrines of our common Christianity—which has given Dr. Pulsford such influence as we are led to understand he has exercised on the students and thoughtful young men and women both at Edinburgh and Glasgow. This volume sufficiently explains the secret of that influence. Setting out with the enunciation of some grand central principle, he gradually draws around it illustrations and instances more and more familiar till at length the most abstract is made practical, and the laws of the Kingdom of Heaven shown to be only higher forms and manifestations of ordinary processes which we half-blindly observe day by day around us. It is this power at once of entering into the most common, ordinary, and practical aspects of daily life—into the science, the scepticism, and the materialism of the time, and interpreting these by reference to the religious side of man's nature, that Dr. Pulsford's power really lies; and it is a power which will enable him to influence and to settle inquiring and divided minds, when those who are more commonly regarded as "powerful" preachers, would in all probability fail, or have already failed. Nothing could well be more characteristic in this light than the last discourse in the volume—which we almost think should have been the first—"The Ascension of Christ above the heavens that He might fill 'all things.'" Follow up anything to its ultimate, you must then repose in faith, and in this religion differs not from science. The last facts of both rest on mystery, and must be so accepted. And he goes on thoughtfully to apply this doctrine to the resurrection body of Christ, as containing the highest prophecy and pledge at once of the redemption of man and the restitution of all things—

"The nature with which He rose from the dead and ascended up into heaven was essentially the same nature in which He was crucified—though exalted and its mortality swallowed up of life. Must we not say, then, that the body in which He ascended in its relation to the body of His humiliation illustrates and partakes of the relation of the present heavens and earth to the new heavens and the new earth? And, in accordance with this, are there not innumerable transformations everywhere continually going on, of which the ascension of His body is the first-fruits and crown. Flowers escaping from their root-prisons, winged insects of grace and beauty from grovelling grubs, vapours risen from their heavy beds, light called forth from dark materials, electricity from ponderable elements, the strange affinities of matter ever struggling to form new combinations, the unerring instincts of animal life held in perplexing bondage—all seem to point with prophetic finger to a future deliverance and an ennobled condition for which they wait in the earnest expectation of the share in the glorious liberty of the sons of God. And in this enumeration mention is only made of those changes and transformations which are obvious, but how many more, and greater, are there which are hidden by the slowness with which they are carried on, in the elements of the world, in the creation which is going on within the creation, the creation which growth within the sphere of created elements; changes and transformations hidden in the deep bowels of the earth and the invisible heights of heaven, changes of the earth only revealed by her convulsions, or in the sea-worn cliffs, changes of the heavens which science makes known in the prism of the stars; changes by the conversions and transformation of matter which are being made in an ever-increasing ratio of progress—all silently pointing to the new world, the new heaven and the new earth of which Christ's risen and ascended body must be regarded as only the first-fruits, and together with all the known and unknown changes that ceaselessly take place, composing the pathway to His throne with whom a thousand years are but as yesterday, or a dream in the night when it is past! Now the fulness of Christ is only a potential fulness, and, in His own words, to be regarded as the smallest of seeds, but by-and-by, just as the hidden fulness of His power and glory broke forth, transformed and clothed His own body, so shall His fulness hidden in all things break forth, transform and clothe the whole earth with glory. For as in winter the power of the beauty of our fields is shut up and imprisoned, only waiting for the ascension of the summer's sun to be released in order to renew the face of the earth, so in like manner Christ from the height of His glory shall shine forth and fill all things with His light and heat and restore them to Himself. In the ennobling of material organisations we have the promise of a complete transformation of nature. And by this transformation is there not being prepared a fitting home for the spiritual bodies of all the departed? For if we carry the germ of our future glorified bodies, what germinal forces may there not be carried into the bosom of the elements from which shall come forth the new heaven and the new earth? There must be unity in all God's works and ways, a correspondence between all the several parts. And when we see His only-begotten Son, clothed in a body like our own, exalted above all the heavens, in that sight we have before us the all-glorious and controlling centre of all His spheres, the key which interprets the testimony of prophecy, the gathered first-fruits of a new and redeemed world. The Gospel, therefore, contains a Gospel for nature as well as for man, the prediction of the day when the strife of elements shall cease, when the powers of darkness shall be swallowed up of light, when the lion shall lie down with the lamb, when the tares shall no longer grow with the wheat, when creation, now so weary, shall lift up her head and rejoice in the Redemption for which she groans and travails."

The first sermon, on the "Poverty of Christ," and the fifth, "All things work together for

"good," are in our view the next most noteworthy discourses in the volume, as being illustrative of the preacher's manner and mode of thought; although we feel that others might prefer the sermons on "Looking up and lifting up," and "Christ on the Cross," which have somewhat more of a popular turn in them.

It is not impossible that some might desiderate in these volumes a more full and definite statement of doctrine. Dr. Pulsford is a preacher for thoughtful people, whom "rousing" preaching, based upon hard dogmatics, would certainly not influence. There is plenty of room for preachers like him and them; and both classes we feel may equally earnestly serve the Master. But this kind of preaching is day by day becoming more needed, as thought and scepticism are growing more and more common, and "criticism" is actively doing its work. It is something that Glasgow, with its crowds of students and its thousands of young men, has a preacher of this type in these materialistic times.

THE BRITISH QUARTERLY REVIEW.

Very solid are the contents of the *British Quarterly* for January. There is not a page of "padding" in it. It has another good characteristic. We have been struck, before, with the manner in which the *Review* is kept abreast of the times—with what we should call the aptness and even foresight that characterise its management. This is peculiarly marked in the present number. With one exception—if it be so—every article deals with subjects about which people are now inquiring and thinking, or upon which they ought to inquire and think. This is exactly what we want in a *Review*.

Mr. Curteis, the Bampton lecturer, receives sound treatment in the first paper. Justice is paid to his courtesy and unsparing criticism, given to the tone of his lectures, and to his general treatment of his subjects. Very good is what is said of Mr. Curteis's complaint of the hard language used by Dissenters towards the Establishment. As the writer says, so could we say, "We undertake, for every instance that 'Mr. Curteis can cite from a Nonconformist, to produce ten from defenders of the Establishment.'" This, however, obviously, is not all the answer that can be given. We have a claim, a right, and a duty to use "hard language"—if by hard is meant truthful—towards that Establishment which has been imposed upon us, and whose history and condition are what we know them to be; but what business or right has the Church to say a word against us? Another point. What especially astounded us when we read Mr. Curteis's volume was his apparent ignorance of the history of his own Church. The writer of the article alludes to this, saying that "it is simply 'astounding to read Mr. Curteis' pages of 'glowing and enthusiastic optimism, with the 'past history and the present character of the 'Established Church, as Churchmen on all 'hands admit them, present to our mind.'" From this introductory treatment he deals point by point with Mr. Curteis; first as to whether we have prescribed a common ecclesiastical organisation; if so, was that divinely purposed organisation Diocesan Episcopacy; and then, does the Established Church of England so far realise this idea as to make Nonconformity to it a sin? These points are examined with great breadth and effectiveness. We should have liked a fuller treatment of the question, What is schism? but Mr. Binney has, once for all, answered it for us.

Amongst the subjects incidentally treated by the writer is the charge of unimaginativeness brought against Puritanism and Nonconformity. This is part of the answer:—

"Historically, nothing can be more clearly demonstrated than that the Puritans were men of the highest culture, and of the most artistic tastes. Their place in literature has been abundantly vindicated against Mr. Matthew Arnold, in Mr. Martineau's recent pamphlet ('Why Dissent?'), which we commend to the attention of Mr. Curteis.

"A class of men who can boast such names in English literature as Chaucer and Spenser, Shakespeare and Milton, De Foe and Bunyan; to say nothing of the consummate learning and eloquence of theologians like Cartwright, Howe and Owen, Selden and Lightfoot, Butler and Philip Henry, Baxter and Doddridge, Watts and Robert Hall; and who furnished the only hymnology that for two hundred years English Protestantism could boast; not to speak of modern names like those of Roscoe, Dalton, Faraday, Lyell, Mrs. Gaskell, Robert Browning and his gifted wife, Mrs. Barrett Browning, George MacDonald, Mrs. Oliphant, George Eliot, John Bright, and Henry Ward Beecher, can well afford to disregard this absurd charge of 'unimaginative prose.' As an acute critic has remarked, Puritanism is chargeable with an excess rather than with a defect of imagination. A Fifth-Monarchy man is anything but prosaic. It demands far more imagination to worship God in a Quakers' meeting-house than in a Roman Catholic cathedral. In English literature, theology, science, and oratory, Puritanism has far more than a proportionate place. How much of modern genius is of Episcopalian culture? Mr. Curteis needs only to

* Sermons Preached in Trinity Church, Glasgow. By WILLIAM PULSFORD, D.D. (James Maclellan.)

read the diaries and biographies of the period to see what a high degree of refined culture and of social freedom there was in Puritan family life; or he may refer for ample illustrations of it to Dr. Halley's 'History of Puritanism in Lancashire.'

Charles Lamb, at least, should have been added to this list.

The next paper is one written with great care on Mr. Maurice. One of these days, possibly, there may be almost as much controversy as to what Mr. Maurice has done as there was once concerning his work in his lifetime. We agree with most of what is said by this writer, and we think he understands Mr. Maurice as well as Mr. Maurice is likely to be understood, but we do not agree with all that is said, especially as to the cause of his obscurity. The late J. J. Tayler came the nearest to whole accuracy when he said that Mr. Maurice was a man of many "half-truths"—that is, of course, relating to some subjects. What is said here as to his "practicalness," is very suggestive, and should be kept in mind when reading Mr. Maurice's works.

A very different paper is that on the "Reconstruction of the Navy," which gives large and interesting information. There is next a very appreciative article on the Emperor Alexander and the policy of Russia. The character of the Emperor is admirably described, and we are glad to see that so competent a writer is not an alarmist. Competent men seldom are alarmists. Professor Ewald's character and work are well sketched in a paper which, for style, is unquestionably the best in the number. We have read the article entitled, "A Contribution towards a Theory of Poetry," but the writer must allow us to say that the contribution has not greatly enlightened us. We cannot, however, say the same of that on "Local Taxation," which is more fresh and suggestive, and published as it is, just at the right moment, of peculiar value. In the "Contemporary Literature," which, as our readers know is one of the best features of this Review, we are glad to find a good criticism of Mr. Forster's "Life of Dickens," and a correction of Dickens's gross description of Hone's funeral. It will be read with a good deal of interest:—

"This story is instructive; it illustrates two or three qualities in Dickens. First, the real depth and worth of Dickens's sentiment—going to the theatre, before which he reluctantly goes to see Hone—ready to fall into convulsions of laughter at the funeral, and yet pharisaically characterising the mourners generally as 'mere creatures of ceremony,' although we happen to know that there were old and attached personal friends of Hone present, among whom was the 'Independent clergyman,' Mr. Binney, concerning whom such callousness was a simple natural impossibility.

"Next, his inveterate habit of caricature and consequent misrepresentation. We have fortuitously been able to test the accuracy of this story by the testimony of five persons present at the funeral, including two members of Mr. Hone's family; they all assert that it is entirely untrue, both in minor incident and in spirit; and of course in distinguishing between truth and caricature everything depends upon tone, manner, and circumstance. Mr. Cruikshank has written to the *Daily Telegraph* to contradict it. Mr. Binney never wore bands in his life; he did not bring a Bible under his arm—the Bible provided by the family was on the table; the conversation was not immediately followed by prayer. Scripture was first read, and the prayer immediately followed the reading, so that if the conversation and the prayer were in the same breath it was a very long one. The conversation respected not a newspaper paragraph, but a short memoir. Mr. Cruikshank wrote the memoir, but stated at the time that the extremely offensive paragraph had been added by the editor without his knowledge. During prayer Mr. Dickens and Mr. Cruikshank knelt on opposite sides of the fireplace. That Mr. Binney should offer a prayer for the bereaved family of his friend such as Mr. Dickens describes, no one who has ever heard him pray can possibly believe. So much for 'I give you my word,' a sort of asseveration of which men like Dickens are fond. Thus he cannot show his admiration of Miss Burdett Coutts without an unmeaning, falsetto profanity—'She is a most excellent creature, I protest to God.' The truth is, that out of a few elements of fact Dickens has drawn an exaggerated and worthless caricature, and it reveals possibilities in him that we do not like to think about."

MORE CHILDREN'S BOOKS.*

Though our present bundle of illustrated books, and books for the young, appear a mere "gleaning after the vintage," we must say distinctly that they are mainly of high quality, else we should have allowed them to pass quietly aside without notice. There is first of all an exquisite piece of humour of the most delicate and suggestive kind in the "Pipits," by the author of "Caw-Caw," and illustrated by "J. B." (Mrs. Blackburn) in outline drawings, careful and pure, but reflecting very faithfully the subdued fun of the text (1). The story is in rhyme, which is now and then most skilfully used to heighten the effect. The verses and the art are very happily wedded; and the whole impression is a buoyant and exhilarating one. It is published by James Maclehose, Glasgow, who is doing so much just now to reclaim for Scotland her waning prestige

* 1. *The Pipits*. By the Author of "Caw-Caw." Illustrated by J. B. (Glasgow: Jas. Maclehose.)

in book-publishing.—The name of Knatchbull-Hugessen is already a very familiar name in the nursery; and it promises to become yet more so; for here is Miss Louisa Knatchbull-Hugessen, presenting us with a very choice and beautiful book—"Prince Perrypets" (2)—illustrated, with great character and expression, by Mr. Wiegand, who though he sometimes puts a touch too much of manneristic caricature into his chief figures, is wonderfully fine and subtly expressive in his smaller ones. The story tells very naively how Prince Perrypets, flying from the Red Fire Man, ran into the enchanted forest, where the trees were living and walked like men; what he saw there, and what the oak, and the flower fairies, and Mother Hail, and the rest confided to him. The story is ingenious and well written, and though a little diffuse, shows a real gift of fancy.

"Brave Men's Footsteps," by the editor of "Men who have Risen" (3), is a book of a different stamp, of course, from these just noticed. It records in a short, succinct way the histories of heroes, like the Napier, Havelock, Outram, Faraday, and Granville Sharp. The idea is good, but unfortunately the lives of most of these given here are already to be found, at least as well done, in books already in the market. The volume is, however, nicely got up, and has a few good and characteristic illustrations by C. A. Doyle.—Mrs. Craik has done the English public a service in publishing her series of Girls' Books, of which we have another in "An Only Sister," by Madame Guizot de Witt (4), whose calm, gentle delineations of high types of character sometimes surprise us, as carrying with them a very genuine French feeling at the same time. And this is pre-eminently the case with Sister Elizabeth, who, with no high gifts, yet shows herself a heroine; nurses her mother and father on their death-beds, watches over her three brothers, and faithfully does a mother's part by them, as she had been charged, in face of great difficulties. The story is told with rare simplicity, and is well worthy of its place here. It is an admirable girl's gift-book, and is, on the whole, very nicely illustrated.—"Shawl Straps," by a well-known American lady, Louisa M. Alcott (5), is a clever record of travel in Brittany and other parts of France, in Switzerland, Italy, and England. It is very picturesque and lively, and has what, in spite of the cry for facts and accurate delineation, every good travel book must have, a dash of fancy and imagination. The writer takes care to wrap-up little anecdotes and stories in the texture of her descriptions. She is never diffuse and purposeless, and so we feel assured that the young will be drawn to the pages of what is really a very pretty book.

"Song Life for Sunday-schools and Families," &c., by Philip Phillips, (6), is a very good idea very well carried out by the "Singing Pilgrim," of whose doings, both in his native country—America—and more recently in England, we have heard so much. The book contains a selection of admirable hymns with music, and an added interest is imparted by the excerpts from the "Pilgrim's Progress." The book is calculated to aid greatly in developing tastes for simple part-singing of sacred music, and as such we heartily welcome it. Mr. Phillips is a real singer. Thus, in verse, he sets down his wishes for his book and its mission:—

"Comfort to the sick and dying
If my pilgrim songs have brought;
If a soul has been converted
Through the precepts they have taught;
If their tones have fallen gently,
Like refreshing drops of rain,
If the Sunday-school reveres them,
And the children catch their strain;
If the pastor and the people
Love to sing them when they meet,
To invoke our Father's blessing
At the hallowed mercy-seat;
If a brother's faith reviving,
They have made his heart more strong—
Then, my God, I thank and praise Thee,
Praise Thee for the gift of Song."

"The Favell Children" (7), by Ellen M. Brown, gives, as it professes, "three little portraits of the children of Mr. Favell," an English merchant, who is often long absent from home in the way of business. "Pearl, Dorothy, and Geoff," are the youngest children of the family, and with them we are chiefly concerned, the elder ones being at school. Miss Brown shows considerable knowledge of child nature, and writes well;

2. *The History of Prince Perrypets: a Fairy Tale*. By LOUISA KNATCHBULL-HUGESSEN. With eight illustrations by W. Wiegand. (Macmillan and Co.)

3. *Brave Men's Footsteps*. By the Editor of "Men who have Risen." Illustrated by C. A. Doyle. (King and Co.)

4. *An Only Sister*. By MADAME GUIZOT DE WITT. (Sampson Low and Co.)

5. *Shawl Straps: an Account of a Trip to Europe*. By LOUISA M. ALCOTT, Author of "Little Women," &c. (Sampson Low and Co.)

6. *Song Life for Sunday-Schools, &c.* By PHILIP PHILLIPS, Author of the "Singing Pilgrim," &c. (Sunday School Union.)

7. *The Favell Children: Three Little Portraits*. By ELLEN M. BROWN, Author of "Master Georgy's Cuning," &c. (Sampson Low and Co.)

8. *The Bookstall Boy of Batherton*. By EDWIN HODDER. (Hodder and Stoughton.)

9. *Miriam Rosenbaum. A Story of Jewish Life*. By the Rev. Dr. EDELSHEIM, Author of "Robin and His Mother." (Religious Tract Society.)

10. *The Christian's Penny Magazine and Friend of the People*. Vol. VIII. New Series. (John Snow and Co.)

11. *Aunt Judy's Magazine*, January, 1873.

though we fancy in this case the latter part might have been made more striking by some slight compression—this does not refer to the anxiety concerning the fate of Geoff, which is well done, but to such chapters as "The Archery Meeting." It forms, however, a very chaste book, and the illustrations are not lacking in character.

In "The Bookstall Boy of Batherton" (Hodder and Stoughton), (8) Mr. Edwin Hodder tells the story of some youngsters in a very attractive way, and in such a manner that even children could hardly fail to draw a wise lesson, although the story is not spoiled by a direct "moral."

In "Miriam Rosenbaum" (9) Dr. Edersheim tells a very interesting story of the Jews of Silesia, contriving to lighten up information as to modern Jewish customs and manners with incident and effective sketches of character. Altogether this is an excellent story, and one of a kind of which there is some lack—really useful information being conveyed along with interesting fictitious narrative. We should mention, too, that the Religious Tract Society have got capital illustrations, and made an excellent book.

The *Christian's Penny Magazine* (10), of which the eighth volume is now before us, bears marks of improvement. It contains a good collection of stories, biographies, and essays, well suited to the class for whom it is designed, and can be very heartily recommended.

Aunt Judy's Magazine (11), begins the year well. "The Miller's Thumb" is in Mrs. Ewing's best manner, natural, simple, yet fanciful and full of meaning. There is a neat translation of one of Hans Andersen's stories, and the other contributions are above average. Some of the illustrations might be better.

BRIEF NOTICES.

Wanderings in Spain. By AUGUSTUS J. C. HARE, author of "Memorials of a Quiet Life," "Walks in Rome," &c. With seventeen illustrations. (Strahan and Co.) Mr. Hare does not present us with a guide-book, though, as in the case of "Walks in Rome," he has taken care to make his work include a good deal of guide-book matter, associated with much of a lighter and more generally readable stamp. He plainly tells us of the drawbacks and discomforts of Spanish travel—the Spanish dislike of railways, the slowness of the trains, the dirt and generally diffused lack of comfort—and yet he seems himself to have so thoroughly enjoyed his tour as to infect the reader with some enthusiasm for things Spanish. He has the good spirits of the true traveller—takes the best out of everything, and contrives to get some way of access to enjoyment even in doubtful circumstances. Some of his pictures of life are vivid with sympathetic light. He has a fine eye for pictures and architecture, and tastefully signalises the more prominent specimens. He writes an excellent style for travel—careful and correct, yet sufficiently free and pliant as never to fall into stiffness, as is well seen in some of his descriptions of his diligence and mule journeys. He confesses that, notwithstanding there are only "two places where there is anything that may be called beautiful country in Spain," the country with its many associations, its art, and its strange customs fully rewards the traveller. But "he who would really see Spain must be prepared to rough it, must be unembarrassed by a courier (a creature the Spanish mind hates as much as it despises the unfortunate master in leading strings), must be content with humble inns, coarse fare, windows often glassless, vehicles always jolting, and, above all, must put all false Anglican pride in his pocket, and treat every Spaniard, from the lowest beggar upwards, as his equal." Many books have recently been written about Spain and its people; but this of Mr. Hare is specially succinct, clear, and readable, and should certainly be purchased by any one intending to make a Spanish tour. We should not omit to say that the volume contains a number of very carefully executed engravings.

The Feet of Jesus in Life, Death, Resurrection, and Glory. By the Rev. PHILIP BENNETT POWER, M.A., formerly Incumbent of Christ Church, Worthing. Author of "The 'I Wills' of the Psalms," &c. (Hamilton, Adams, and Co.) Mr. Power is known as the author of some well-intentioned books with various titles, of which the one mentioned above—"The 'I Wills' of the Psalms"—is a specimen. The book before us is of this character. The plan is to take those passages of the New Testament in which "the feet of Jesus" are mentioned, and write a sermon on each. Thus we have "the feet of Jesus the place for helpless misery," the incident being the casting down before Him of the sick multitudes: "The feet of Jesus the place of personal suffering," a sermon on the text, "They pierced my hands and my feet," &c. Of course the mere phrase, "the feet of Jesus" is of constant occurrence in the volume, and it is occasionally shortened in a familiar, almost jaunty tone, into "the feet." Thus we have "Jairus at the Feet," "Mary at the Feet." The first aspect of the book will not fail to shock readers of good taste; indeed, it is more than an offence against taste, it is a sin against reverent feeling, thus to associate the most tender and solemn memories of Christ with Mr. Power's trivialities. And yet the book abounds in passages of true thoughtfulness, spiritual insight, and great tenderness. Constituted on such a plan, it could not but be largely strained and far-fetched. We can

but regret that Mr. Power should have expended so much labour and ingenuity in so foolish a direction. If the faculty of true exposition, direct application, and tender appeal he possesses were directed simply to bring out the meaning of the Bible, he would please and benefit all readers. As it is, he is sure to repel as many at least, as he attracts.

The Life and Writings of St. Peter. By the Author of "Essays on the Church," &c., &c., with Illustrations. (London: Seeleys.) There is some ground for the complaint of the author of this book that the interest attaching in Protestant communities to St. Peter has tended to obscure the real claims of St. Peter to study and regard, although the author writes too strongly, even extravagantly, about it. To redress this inequality he has prepared this treatise—an interesting and a laborious, although not a very learned or subtle one. Prepared somewhat on the plan of Conybeare and Howson's "Life and Labours of St. Paul," it cannot be compared with that book for fulness of treatment or scholarship. It has, however, many valuable features; and we commend it for family and Sunday-school teachers' libraries. The standpoint of the writer is the popular Evangelical. His treatment of the passage, "Thou art Peter," &c., does not strike us as wholly satisfactory; nor is his way of comparing Scripture with Scripture at all scientific. His statements about the call of Peter and of Andrew appear to us erroneous. He speaks of Christ's call, "Follow me," as being miraculous in the same sense as the draught of fishes; and the "instant submission of Peter and of Andrew was" as clearly beyond nature as the obedience of the "winds or of the ocean, or of that ocean's inhabitants." In another place he says: "The same Sovereign Will, the same Almighty Mind, which called an Andrew and a Peter, could with equal ease have made apostles of a Gamaliel or a Nicodemus; but this was not the Divine purpose." We hesitate to infer, and yet we can hardly help inferring, from these words that the author's idea of conversion is that of a simple exercise of Divine power, an infraction of the spiritual and moral laws of man's being. If this be so, the moral and spiritual value of conversion is gone. The author of this book is "a layman"; possibly this fact may account for his being no theologian.

The twelfth edition of Mr. Albany Fonblanque's *How we are Governed* (Warne) shows that it has been found useful and acceptable. Some new chapters on "Our Colonies" and "Representatives Abroad" have been added, which make the work still more complete, and therefore more trustworthy and acceptable. *Chapters on Bible-classes*, by the author of "Copsley Annals," we noticed several times as they appeared in the *Sunday-school Teachers' Magazine*, and we can only now repeat our recommendation of them as bound to prove useful to teachers.—Dr. George Moore, in his *Training of Young Children: addressed to Mothers* (Longmans), has written a very sensible treatise. He gives abundant instance and illustration, and has been eclectic in the range of authorities from whom he quotes. He writes well, and clearly has the welfare of the rising race at heart.—Mr. Dudley Warner, in *My Summer in a Garden*, sent us one of the most refined, entertaining, and humorous books which have recently come over from America. He now sends a worthy sequel to it in *Back Log Studies* (Sampson Low and Co.), which abounds in exquisite description, delicate irony, and true American humour. We can only recommend it as a fine specimen of the latest American literature, with a genuine feeling for nature also. His reflections on the loss to America from the banishment of chimneys should be a warning to us.

Notes and Reflections on the Epistle to the Galatians. By ARTHUR PRIDHAM. (Nisbet.) This book has many admirable characteristics: piety, modesty, intelligence, and earnestness have combined with careful study to qualify the author to annotate on the Epistle to the Galatians. We doubt, however, if the usefulness of the book will be at all in proportion to its excellence. His contempt for the "age," its learning, and its spirit, has led him to adopt a style of speech intelligible to those acquainted with modern Calvinism and acceptable to Calvinists, but obscure and unattractive to others. Doubtless Mr. Pridham will regard this criticism as a eulogium, as indicating his fidelity to the faith; but we put it to him whether a teacher should adopt scholastic language, or whether above all a religious teacher should not condescend to the necessities of those he would benefit. We think Mr. Pridham would himself be benefited by a broader sympathy with the age he despises; his theology would be sounder if it were more comprehensive; but, being what it is, we regret that his sectarian language and method will prevent his book from being widely useful.

In *The Temptation of Our Lord* (Strahan), the late Dr. NORMAN MACLEOD has given us, notwithstanding that the theme was specially trying to a man of his type, some good specimens of his large-hearted eloquence. He does not so much elucidate critical difficulties, as throw an element of human interest into the whole subject.—*Fifteen Years of Prayer*, by Dr. S. REXEUS PRIME (Sampson Low and Co.), is the record of the Fulton-street meeting for that period, and gives, in Dr. Prime's characteristic manner, many incidents and anecdotes of a remarkable and convincing character. There are very touching episodes too, as witness that titled, "The Young Husband." It is a

most interesting record.—Dr. HANNA, in *The Resurrection of the Dead* (Edmonston and Douglas), presents us with another of those sagacious, patient studies of the New Testament. He is very candid and careful, and does not reject a new idea because it is new; yet on the great doctrine of the Resurrection he is sound; and his book will be found helpful and refreshing to all thoughtful Christians.

An Old Man's Thoughts About Many Things. (Bell and Daldy.) This is a second edition of an interesting book—genial and gossiping—a book which would probably have been very popular, if the author had understood more thoroughly the art of "rejecting." It is, however, very unequal, and this second edition is only in some respects improved. Several notes have been added. A new essay on taxation is given, which is a common-sense gossip and nothing more—pretending to no scientific exactness, where indeed that would have been almost out of place. But there is a quaint quiet wisdom here and there in it. The poems show really no spirit; they are tame exercises in versification mainly on classic themes. The book, to our idea, would have been more "of a character" without them.

Dr. JOHN HALL—while still in Dublin—edited a magazine, and now that he has gone to New York, he sends to his former hearers and the public a memorial of those days in the shape of a reprint of the articles he contributed, under the title of *Papers for Home Reading*. They deal with serious themes in a light and attractive way, and may be safely recommended for family reading.—Dr. W. C. Bennett's *Songs for Sailors*, (King and Co.) are very spirited—full, we should think, of the *verve* and patriotic dash that ought to recommend them to the class to whom they are dedicated. Nothing could be more sailor-like or more forcible than the lay called "The Nile." But it is difficult for laymen to estimate the effect of poems with such a special intention: we can only say that they bear a true literary mark, and seem to give out the genuine ring.

THE BOOKS OF 1872.—The *Publishers' Circular* has issued its usual analysis of books published during the past year. The total numbers for the year are as follows:—Theology, Sermons, Biblical, &c.: New books, 570; new editions, 182; American importations, 30. Educational, Classical, and Philological: New books, 348; new editions, 81; American importations, 10. Juvenile Works and Tales: New books, 186; new editions, 43; American importations, 7. Novels, Tales, and other works of fiction: New books, 468; new editions, 240; American importations, 36. Law, Jurisprudence, &c.: New books, 68; new editions, 33; American importations, 25. Political and Social Economy, Trade and Commerce: New books, 113; new editions, 49; American importations, 14. Arts, Science, and illustrated works: New books, 373; new editions, 114; American importations, 46. Voyages, Travels, and Geographical Research. New books: 172; new editions, 52; American importations, 27. History, Biography, &c.—New books, 235; new editions, 83; American importations, 45. Poetry and the Drama.—New books, 272; new editions, 99; American importations, 13. Year-books and Serials, in volumes.—New books, 269; new editions, 6; American importations, 12. Medicine, Surgery, &c.—New books, 96; new editions, 41; American importations, 13. Belles Lettres, Essays, Monographs, &c.—New books, 132; new editions, 53; American importations, 11. Miscellaneous (including pamphlets, not sermons).—New books, 104; new editions, 24; American importations, 9. The whole number of books published during the year was 4,814, of which 3,424 were new books, 1,100 new editions, and 290 American importations.

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills.—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPE and Co., Homoeopathic Chemists, London." Also, makers of Eppe's Cacaoine, a thin, refreshing beverage for evening use.

TRUE ECONOMY is found in buying the best article at the lowest market price; select your purchases from a reliable source, where the high standing of the firm is a guarantee to you that you will be well served; and this is always found with Horniman's Tea; it is strong to the last, very delicious in flavour, wholesome and invigorating, as well as cheap. Sold in packets by 2,538 Agents—Chemists, Confectioners, &c.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL" on the seal, label, and cork. Wholesale Depot, 20, Great Titchfield-street, Oxford-street, W.

HOLLOWAY'S OINTMENT.—Throat affections.—All the varieties of these distressing complaints may be readily and effectively treated by rubbing this Ointment twice a day upon the neck and chest, and supporting the strength by suitable nourishment. By this simple means, diphtheria, ulcerated and relaxed throat, irritation of the windpipe, quinsy, and all other glandular enlargements, will have their progress arrested, and the destruction they have caused repaired. Holloway's Ointment is the most trustworthy remedy for all internal and external throat ailments, and may be safely and effectively employed in every case, without regard to age, sex, or constitution. It is highly extolled for its ready cure of spasmodic coughs, chronic hoarseness, and all disagreeable discharges from the throat and nose.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

WATT-DAVEY—Jan. 3, at Mutley Chapel, Plymouth, by the Rev. John Aldis, assisted by the Rev. Robt. Lewis, Frederick, second son of Charles Watt, Torrington-place, to Lucy Amelia, second daughter of the late Thomas Davey, of Penru, Tuckingmill, Cornwall.

GIBSON-DEUCHARS.—Jan. 1, at the Union Chapel, Compton-terrace, Islington, by the Rev. Dr. Allen, J. C. Gibson, Esq., M.D., of Chorley, Lancashire, to Ann Burns, eldest daughter of Henry Deuchars, Esq., of the Stock-Exchange.

DEATH.

ANDREWS—Dec. 22, at Walsall, Mr. Joseph Andrews, father of the Rev. James Andrews, of Woburn, Beds, in the 94th year of his age.

WATERS—Jan. 7, at Woodbrook, Alderley Edge, Joseph Hughes Waters, of Manchester, aged 57 years.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 33, for the week ending on Tuesday, Dec. 31.

ISSUE DEPARTMENT.

Notes issued	£38,373,445	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	23,373,445
		Silver Bullion	....
£38,373,445		£38,373,445	

BANKING DEPARTMENT.

Proprietor's Capital	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,270,325
Reserve	3,278,908	Other Securities	33,972,130
Public Deposits	11,035,629	Notes	12,812,240
Other Deposits	21,481,833	Gold & Silver Coin	640,853
Seven Day and other Bills	346,179		
£50,695,548		£50,695,548	

Jan. 2, 1872.

FRANK MAY, Deputy Chief Cashier.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Jan. 6.

We have had moderate supplies of wheat during the past week, and the trade has been much firmer; factors made readily an advance of 1s. per qr. on English wheat. Foreign wheat met a steady demand, and has advanced in value fully 1s. per qr., some descriptions 2s. per qr., since this day week. Flour was in slow request, with an upward tendency. Peas, beans, and Indian corn supported last week's prices. Of barley, malting qualities were unaltered; grinding descriptions, being in larger supply, sold, ex ship, at 6d. to 1s. per qr. decline. The arrivals of oats meet a quiet demand at last week's quotations. Cargoes on the coast are more inquired for, and wheat is 1s. to 2s. per qr. higher on the week. Indian corn also sells at a little advance.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent	58 to 67		Grey ..	32 to 35	
red ..	59 to 62		Maple ..	37 40	
Ditto new ..	50 58		White ..	36 40	
White ..	58 67		Boilers ..	36 40	
new ..	50 58		Foreign ..	37 39	
Foreign red ..	59 62				
white ..	64 67		RYE—	36 38	
BARLEY—					
English malting	31 35		OATS—		
Chevalier ..	41 48		English feed ..	21 26	
Distilling ..	32 35		potato ..	27 33	
Foreign ..	29 51		Scotch feed ..	— —	
MALT—			potato ..	— —	
Pale ..	66 74		Irish Black ..	18 21	
Chevalier ..	— —		White ..	18 21	
Brown ..	55 60		Foreign feed ..	16 20	
BEANS—			FLOUR—		
Ticks ..	31 33		Town made ..	50 57	
Harrow ..	33 35		Best country	— —	
Small ..	— —		households ..	44 47	
Egyptian ..	32 34		Norfolk & Suffolk	40 43	

BREAD, Monday, Jan. 6.—The prices in the Metropolitan are, for Wheaten Bread, per 4lbs. loaf, 7½d. to 8d., Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Jan. 6.—The total imports of foreign stock into London last week consisted of 2,140 head. In the corresponding week last year we received 2,927; in 1871, 1,332; in 1870, 6,648; and in 1869, 3,864 head. Quietness has been the characteristic of the cattle trade to-day. The supplies of beasts have been about the average. The number of foreign stock on sale, although rather larger than last week, has nevertheless not been extensive. From Lisbon there have been 14 of indifferent quality; from Gothenburg 78; together with 300 Dutch. The demand for them has been more animated, and higher rates have been obtained. As regards the receipts from our own grazing districts, we have received a fair number from Scotland in good condition, and Norfolk graziers have forwarded an increased supply; but the arrivals from the Midland counties are falling off. With a more active inquiry, prices have ruled 2d. per 8lbs. higher than on Monday last, the best Scots and crosses selling at 6s. to 6s. 2d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire, we have received about 1,200; from Lincoln, 60; from Leicester and Hereford, about 500; from other parts of England, about 250; from Scotland, 160; and from Ireland, 400 cows and five bullocks. Although the demand for sheep has not been active, a fair amount of

firmness has been apparent, and the best Downs and half-breds have sold more freely, and have made 2d. to 4d. per 8lbs. more money than on Monday last, 7s. 2d. to 7s. 4d. being paid for the best Downs and half-breds. Dutch animals have sold at about 6s. 10d. to 7s. per 8lbs. Calves, the show of which has been limited, have sold at full prices. Pigs have been disposed of at previous currencies.

Per 8lbs., to sink the offal.

s. d. s. d.	s. d. s. d.	s. d. s. d.
Inf. coarse beasts 4 4 to 4 8	Pr. coarse woolled 6 8 7 0	
Second quality 4 10 5 2	Prime Southdown 7 2 7 4	
Prime large oxen 5 10 6 0	Lge. coarse calves 5 6 6 0	
Prime Scots 6 0 6 2	Prime small 6 2 6 6	
Coarse inf. sheep 5 0 6 0	Large hogs 3 6 4 0	
Second quality 6 0 6 4	Neat sm. porkers 4 4 4 8	

METROPOLITAN MEAT MARKET, Monday, Jan. 6.—The market to-day was moderately supplied with meat. Sales in all qualities were effected somewhat readily at fully previous quotations.

Per 8lbs. by the carcase.

s. d. s. d.	s. d. s. d.	s. d. s. d.
Inferior beef 3 4 to 3 8	Inferior Mutton 4 0 to 4 8	
Middling do. 4 0 4 4	Middling do. 5 2 5 8	
Prime large do. 4 8 5 2	Prime do. 5 6 6 0	
Prime small do. 5 0 5 4	Large pork 3 8 4 0	
Veal 5 6 6 0	Small do. 4 4 4 8	

PROVISIONS, Monday, Jan. 6.—The arrivals last week from Ireland were 961 firkins butter, and 5,454 bales bacon; and from foreign ports 12,607 packages butter, and 73 bales bacon. There has been a steady sale for foreign butter, all sorts moving better; fine scarce and in request. Irish very moderately dealt in, chiefly third Corks at 105s. to 107s. The sale for bacon has been moderate at little change in value, the market closing firm.

HOPS, BOROUGH, Monday, Jan. 6.—The transactions of the past week have been more extensive than is usual at this period of the year, several large parcels having been disposed of. To-day a fair quantity of hops have changed hands at extremely firm rates, and in some cases at a slight advance on last week's prices. The inquiry for olds and yearlings still prevails, and sales continue to be effected. Continental markets are reported to be advancing, and a considerable rise has taken place in Alost hops. New York letters state that transactions continue on a large scale, chiefly in English, on account of their low value, as compared with other hops. Mid and East Kent, 5l. 5s., 6l. 6s., to 7l. 7s.; Weald of Kent, 5l. 5l. 12s., to 6l. 10s.; Sussex, 5l. 5l. 12s., to 6l.; Farnham and country, 5l. 12s. to 6s.

COVENT GARDEN, Friday, Jan. 3.—Trade still continues exceedingly dull in this market. The best grapes are selling better, but there is no trade for inferior samples. Supplies are more than sufficient for the demand. The supply of pears is falling off considerably.

POTATOES, BOROUGH AND SPITALFIELDS, Monday, Jan. 6.—Sound English potatoes are rather scarce, and realise extreme prices, but the trade in all descriptions is slow; while foreign potatoes, the arrivals of which continue large, sell with difficulty, and barely support late rates. Kent Regents, 180s. to 210s. per ton; other Regents, 130s. to 180s.; Rocks, 100s. to 130s.

SEED, Monday, Jan. 6.—There was very little English cloverseed offering. Fine qualities were held at very high rates. The best German and French red seeds were held for more money, but sales were not numerous. Fine white cloverseed, foreign as well as English, realised full rates. Best trefoil met. more inquiry, and former prices were well supported. Canaryseed of good quality was saleable at as much money. Hempseed was firm. In white and brown mustardseed not much passing, and prices were without any quotable variation. Grass seeds sold at very full prices.

WOOL, Monday, Jan. 6.—In the wool market there has been an absence of activity, but the trade has nevertheless continued firm. In English wool dealings have been only to a moderate extent. Full prices, however, have been realised. In colonial wool the demand has been chiefly for snow-white Cape, which has commanded very full prices.

OIL, Monday, Jan. 6.—Linseed oil has been firm. Rape has been in fair request at full prices. Other oils have sold slowly.

TALLOW, Monday, Jan. 6.—Market New Y.C. on the spot 44s., old 43s. per cwt. Town tallow, 42s. 6d., net cash.

COAL, Monday, Jan. 6.—Market firm at these prices. Harton, 32s. 9d.; Tees, 33s. 9d.; Hartley, 27s. 9d.; Thrislington, 33s. 3d. Ships fresh arrived, 25; ships at sea, 10.

Advertisements.

Patronised by the CROWN PRINCESS of PRUSSIA, the SULTAN of TURKEY, and the NAWAB NAZIM of BENGAL.

SEWING MACHINES,

From £2 2s. to £25.

The only Establishments in London where the opportunity is afforded of inspecting and comparing every description of

SEWING MACHINES.

It is absurdly claimed for almost every Sewing Machine, whatever description, that it is superior to all others, for all purposes.

SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

SMITH & Co., 69, EDGWARE ROAD,

AND

4, CHARLES STREET, SOHO, LONDON.

NORTH LONDON or UNIVERSITY COLLEGE HOSPITAL.—Whilst the cost of provisions and every hospital commodity is increasing, the serious deficiency in public support this year, amounting to nearly £1,900, occasions the Committee much anxiety. CONTRIBUTIONS, &c., will be most thankfully received and acknowledged by the Treasurer, Edward Enfield, Esq., 19, Chester-terrace, Regent's-park, and at the Hospital.

H. J. KELLY, R.N., Secretary.

I.—THE SITUATION.

THE COMING WINTER will be one of Trial,

THE GENERAL RISE in PRICES, and

THE DISTURBED STATE of TRADE, necessitate retrenchment and careful effort to make

EVERY EXPENDITURE PROFITABLE.

II.—THE REMEDY.

THE WILLCOX and GIBBS is INCOMPARABLY the best of all Family Sewing Machines, and

EFFECTS GREAT SAVING of both Time and Money. It does with ease, beauty, and incredible speed the whole of the

FAMILY SEWING and DRESSMAKING, relieving expenditure, and releasing the members of the Family from the drudgery of the needle. The

LADY OF LIMITED MEANS, by its assistance, can again enjoy the elegant leisure of which she has been deprived by the cares and duties of a Family.

EVERY DAUGHTER IN THE FAMILY becomes educated in the art of doing household sewing, and, in this respect, fitted, eventually, to take the charge of her own home. The Machine thus becomes the means of rendering the Family

INDEPENDENT OF HELP FROM WITHOUT, and places

THE MEANS OF SUBSISTENCE in the power of all, should changing circumstances require it.

III.—HOW PROCURED.

THE WILLCOX and GIBBS SILENT SEWING MACHINE is WITHIN REACH OF ALL, since it may be had

FREE of ALL EXPENSE, risk, or obligation of any kind for

HOME TRIAL BEFORE PURCHASE, And it can be purchased by

SMALL MONTHLY PAYMENTS, at a cost of only

ONE SHILLING for each pound for which CREDIT is given beyond the TRIAL MONTH.

NO OTHER MACHINE CAN BE PAID FOR BY INSTALMENTS (weekly or monthly) without from two to four times as great an increase of cost.

AGENCIES IN EVERY TOWN in the United Kingdom, and

EVERY AGENT GIVES FREE HOME TRIAL BEFORE PURCHASE, or, should that be denied, application should be made to the Company direct.

THERE IS NOT THE SLIGHTEST OBLIGATION to buy the WILLCOX and GIBBS MACHINE, because it has been had for Home Trial, nor is any money payment whatever expected, should the Machine not be deemed satisfactory.

IV.—PRECAUTIONS.

THE GENUINE WILLCOX and GIBBS MACHINE has the

MEDALLION TRADE MARK of the Company embedded in its base, and can only be procured of

THE COMPANY DIRECT, or of their

CERTIFIED AGENTS.

Machines procured under any other conditions cannot be relied on.

THE PUBLIC SHOULD ASK TO SEE the Agent's CERTIFICATE for the CURRENT YEAR, without which no Agency is worthy of confidence.

THE GENUINE WILLCOX and GIBBS SILENT SEWING MACHINE is the only Machine that

CAN STAND a THOROUGH HOME TRIAL, freed from all embarrassing liabilities.

BEWARE of SHAM OFFERS of FREE TRIAL, especially those which supply other machines in exchange in case the first one tried is not satisfactory!

UNSCRUPULOUS DEALERS often send out The Willcox and Gibbs Machine purposely put out of order, so as to secure its rejection in favour of some other machine!

THE PUBLIC HAVE TWO SAFEGUARDS—The Medallion Trade Mark and the Agent's Certificate of Agency for the Current Year.

SEND FOR PRICE LIST (gratis and post free) which contains every information.

WILLCOX and GIBBS SEWING MACHINE CO.,

150, CHEAPSIDE, E.C.

135, REGENT STREET, W. } LONDON.

A CONFERENCE of the friends of RELIGIOUS EQUALITY, residing in LONDON and the SOUTHERN COUNTIES, will be held in London on TUESDAY, Feb. 11th, for the purpose of considering Mr. Miall's Disestablishment Motion, the Amendment of the English Education Act, and Irish University Reform.

Particulars, and cards of admission, may be obtained of the LIBERATION SOCIETY, or of the LONDON NONCONFORMIST COMMITTEE—by whom the Conference is convened—on application to Mr. J. CARVELL WILLIAMS, 2, Serjeants'-inn, Fleet-street, or the Rev. JOSEPH SHAW, 13, Fleet-street, London.

TO PARENTS and GUARDIANS.—At a Farmhouse, with every home comfort, One or Two YOUNG LADIES can receive superior education. Music and Singing.—Address, Mrs. Leake, Turville Heath, Henley-on-Thames.

THE FRIENDS of a YOUNG GENTLEMAN, aged Seventeen, wish to place him in the care of a GRADUATE of London, Oxford, or Cambridge, where not more than three or four others are received, to read up in preparation for a University course.—Apply, with reference, terms, &c., to T. C. C., Messrs. Gubbins, Stationers, Newport, Isle of Wight.

THOMAS COOPER'S ENGAGEMENTS for the YEAR 1873.

JANUARY.—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, Lincoln.

18, 19, 20, 21, 22, 23, 24, Hull.

25, 26, 27, 28, 29, 30, 31, Birstall (near Leeds).

FEBRUARY.—1, 2, 3, 4, 5, 6, 7, Cleckheaton (near Leeds).

8, 9, 10, 11, 12, 13, 14, Ossett (near Wakefield).

15, 16, 17, 18, 19, 20, 21, Sheffield.

22, 23, 24, 25, 26, 27, 28, Birmingham.

MARCH.—1, 2, 3, 4, 5, 6, 7, Redditch (Worcestershire).

8, 9, 10, 11, 12, 13, 14, Walsall (Staffordshire).

15, 16, 17, 18, 19, 20, 21, Burslem (Staffordshire).

22, 23, 24, 25, 26, 27, 28, Longton (Staffordshire).

29, 30, 31, Wolverhampton.

APRIL.—1, 2, 3, 4, Wolverhampton.

5, 6, 7, 8, 9, Coventry.

10, 11, 12, 13, 14, 15, 16, 17, 18, Lincoln.

19, 20, 21, 22, 23, 24, 25, Leamington.

26, 27, 28, 29, 30, Evesham (Worcestershire).

MAY.—1, 2, Evesham (Worcestershire).

3, 4, 5, 6, 7, 8, 9, Worcester.

10, 11, 12, 13, 14, 15, 16, Kidderminster (Worcestershire).

17, 18, 19, 20, 21, 22, 23, Stourbridge (Worcestershire).

24, 25, 26, 27, 28, Dudley (Worcestershire).

29, 30, 31, Lincoln.

JUNE.—1, 2, 3, 4, 5, 6, Lincoln.

7, 8, 9, 10, 11, 12, 13, Kettering, Northamptonshire.

14, 15, 16, 17, 18, 19, 20, Hitchin (Herts).

21, 22, 23, 24, 25, 26, 27, Northamptonshire.

28, 29, 30, Bedford.

JULY.—1, 2, 3, 4, Bedford.

5, 6, 7, 8, 9, 10, 11, Diss (Norfolk).

12, 13, 14, 15, 16, 17, 18, Ipswich.

19, 20, 21, 22, 23, 24, 25, Colchester.

26, 27, 28, 29, 30, 31, Halstead (Essex).

AUGUST.—1, 2, 3, 4, 5, 6, 7, 8, Braintree (Essex).

9, 10, 11, 12, 13, London.

14, 15, 16, 17, 18, 19, 20, 21, 22, Lincoln.

23, 24, 25, 26, 27, 28, 29, St. Alban's (Herts).

30, 31, London.

SEPTEMBER.—1, 2, 3, 4, 5, London.

6, 7, 8, 9, 10, 11, 12, Gravesend (Kent).

13, 14, 15, 16, 17, 18, 19, Chatham (Kent).

20, 21, 22, 23, 24, 25, 26, Canterbury.

27, 28, 29, 30, Ashford (Kent).

OCTOBER.—1, 2, 3, Ashford (Kent).

4, 5, 6, 7, 8, 9, 10, Tunbridge Wells.

11, 12, 13, 14, 15, 16, 17, Hastings.

18, 19, 20, 21, 22, 23, 24, Lewes (Sussex).

25, 26, 27, 28, 29, 30, 31, Brighton.

NOVEMBER.—1, 2, 3, 4, 5, 6, 7, London.

8, 9, 10, 11, 12, 13, 14, Cambridge.

15, 16, 17, 18, 19, 20, 21, Norwich.

22, 23, 24, 25, 26, 27, 28, Wisbeach (Cambridgeshire).

29, 30, Bourn (Lincolnshire).

DECEMBER.—1, 2, 3, 4, 5, Bourn (Lincolnshire).

6, 7, 8, 9, 10, Spalding (Lincolnshire).

11, 12, Lincoln.

13, 14, 15, 16, 17, Gainsborough (Lincolnshire).

18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Lincoln.

* During the time I am to be in London, Letters to be addressed to the care of "Messrs. Hodder and Stoughton, 27, Paternoster-row, E.C."

Letters to be addressed "Thomas Cooper, Lecturer on Christianity," at the town to which I am appointed, as "Birstall, near Leeds;" "Colchester;" "Ashford, Kent;" &c. Also, Letters addressed, at any time, to Mrs. Cooper, 2, Portland-place, St. Mary's-street, Lincoln, will be duly forwarded to me.

Correspondents are requested not to put "Post Office" on their letters to me. T. C.

MIDLAND RAILWAY.

NEW SERVICE of EXPRESS TRAINS between BIRMINGHAM and LONDON by the Midland Company's New Route, via Wigston Junction.

DECEMBER 2nd, 1872, until further notice.

STATIONS.	To LONDON (Week-days).				
	a.m.	a.m.	p.m.	p.m.	p.m.

Birmingham (New-street Station)	dep.	8 25	11 20	2 35	5 10	6 35
St. Pancras	arr.	12 0	2 52	6 40	8 40	9 57
London (Moorgate-st.)	arr.	12 14	3 8	7 4	8 56	10 13

STATIONS.	FROM LONDON (Week-days).				
	a.m.	a.m.	a.m.	p.m.	p.m.

London (Moorgate-st.)	dep.	9 38	11 27	2 43	4 40
St. Pancras	arr.	6 15	10 0	11 45	3 0
Birmingham (New-street Station)	arr.	10 13	1 45	3 10	6 25

Through Carriages between Birmingham and St. Pancras by All Trains.

Third-Class Passengers conveyed by All Trains.

JAMES ALLPORT, General Manager.

Derby, 1872.

ISSUE of 7,955 TEN PER CENT. PREFERRED SHARES of £10 each, being the balance unissued of the 20,000 Preferred Shares of

THE CADIZ WATERWORKS COMPANY (Limited).

Share Capital £200,000, in 20,000 10 per cent. preferred shares of £10 each, entitled, in addition, to participate in the surplus profits after 10 per cent. has been paid on the ordinary shares. (The balance unissued, viz., 7,955 shares, being now offered for subscription.) £150,000, in 15,000 ordinary shares of £10 each, of which 14,917 are allocated.

Payment—£1 per share payable on application.
3 " " allotment.
3 " " 1st March, 1873.
3 " " 1st May, 1873.

£10

Interest at the rate of 7 per cent. per annum will be paid during the completion of the works (under contract to be finished by 1st January, 1874), and to ensure the due payment of the same the sum of £21,621 12s. 6d. consols has been invested in the names of the undermentioned trustees, viz.:

William Hawes, Esq., F.G.S., Chairman.
James Brunlees, Esq., M.I.C.E.

Henry W. Chisholm, Esq.

Such interest will be paid quarterly, on 1st February, 1st May, 1st August, and 1st December. The next payment will be made on 1st February next.

DIRECTORS.

WILLIAM HAWES, Esq., F.G.S., 17, Montagu-place, London, Chairman.

JAMES BRUNLEES, Esq., M.I.C.E., 5, Victoria-street, Westminster.

HENRY W. CHISHOLM, Esq., 21, Harewood-square, London.

SAMUEL SLATER, Esq., 36A, Moorgate-street, London.

SEÑOR DON J. G. GUTIERREZ, Cadix.

SEÑOR DON A. A. JIMENEZ, Cadix.

BANKERS.

Messrs. Roberts, Lubbock, and Co., 15, Lombard-street, E.C., London.

SOLICITORS.

Messrs. G. S. and H. Brandon, 15, Essex-street, Strand, W.C., London.

ENGINEER—Valentine G. Bell, Esq., C.E., London.

AUDITORS.

Messrs. Chatteris, Nichols, and Chatteris, 1, Gresham-buildings, Basinghall-street, E.C., London.

BROKERS.

Messrs. George Burnand and Co., 69, Lombard-street, E.C., London.

SECRETARY—Mr. B. G. Kinnear.

OFFICES—4, Skinner's-place, Queen Victoria-street, E.C., London.

THE DIRECTORS of the Cadiz Waterworks Company (Limited) are PREPARED to RECEIVE APPLICATIONS for 7,955 TEN PER CENT. PREFERRED SHARES of £10 each, being the balance unissued of the 20,000 Preferred Shares of the Company—the remainder (12,045 shares) having been allotted by the Directors on the prospectus issued by them in July last.

Cadiz, the Liverpool of Spain, and one of the principal ports of Europe, is entirely without any proper water supply. All attempts to obtain water in or near the town by boring or sinking wells have entirely failed.

The cisterns established under most of the houses for collecting and storing the rain water give only an uncertain supply of inferior quality, and are always dry in the hot season, when water is most wanted. The cost, too, of raising the water to the upper stories of the houses is considerable, a man being kept in most houses especially for this purpose.

The greater part of the water used in Cadiz is procured from the springs of La Piedad, being brought by rail and by sea from Puerto Santa Maria in large barrels containing 550 litres each. This water is sold to the water carriers at an average rate of about 15fr. per cubic metre, and retailed by these at an average rate of about 30fr. per metre, equal to 1½d. per gallon.

So great at times is the distress at Cadiz for want of water, that the municipality is forced to purchase water and to make gratuitous distributions of the same to the poor of the town.

The vessels which start from Cadiz for the various ports of Europe and America (to the number of about 5,000 annually, with a tonnage of nearly 1,000,000 tons), are unable to get their water supplies at this port, and are forced to put into other ports for this purpose.

Two considerable towns, Puerto Real and San Fernando, besides the Arsenal of La Carraca and a large suburban population at Cadiz, are in as great need of water as Cadiz itself, and lie on the direct route of the main service pipe intended for that city.

To supply this deficiency a concession was obtained from the municipality of Cadiz for bringing the water from the springs of La Piedad to Cadiz in pipes, with a sufficient pressure to supply the top stories of the highest buildings in the town, and granting a monopoly for the supply of the town for a period of ninety-nine years. A caution-money of 1,000,000 reales Spanish 3 per Cents. has been duly lodged for the performance of the Company's engagements.

The tariff allowed by the concession is a very advantageous one, the rates being nearly three times as high as in Paris, London, and most large towns. The municipality of Puerto Santa Maria have ceded all their water rights and the lands required for the purposes of the works.

Since the Company commenced its operations Messrs. Barnett and Gale, the contractors, have progressed with the works in a most satisfactory manner, and it is confidently anticipated that the entire works will be completed and handed over to the Company before the end of the current year.

The chairman personally visited the works in the month of September last, and his report, addressed to the Board of Directors, fully bears out the high expectations entertained of the favourable prospects of the Company.

To illustrate the moderate expenditure proposed by this Company in the construction of the entire works, a comparison of population to be supplied with that of other important cities shows that for Cadiz, with a population to be supplied of about 133,000, as given in Mr. Bell's report, the expenditure will be about £3 10s. per head, which contrasts favourably with that of the undermentioned cities:—

Population.		
London.....	3,300,000,	has expended about £4 per head.
Liverpool...	500,000,	" 4
Glasgow...	500,000,	" 3.10 "
Bradford...	150,000,	" 7 "
Halifax.....	100,000,	" 5 "
Dundee.....	120,000,	" 6 "

The following calculation of the income to be derived from this outlay is based on a consumption of only twelve gallons per head per diem, or less than one-half the daily

consumption per head of London, Paris, Berlin, Madrid, and other large cities.

The population to be supplied being about 133,000, and the rate allowed by the tariff being 3s. 6d. per 1,000 gallons to private consumers, and 1s. 9d. per 1,000 gallons to the municipality (162 cubic metres of water per diem being allowed to the municipality gratuitously) the gross revenue may be taken at..... £62,800 0 0

Deduct working expenses, estimated at 3½d. per 1,000 gallons on the total supply of 582,540,000 gallons..... £7,889 0 0

And setting aside 10 per cent. for a reserve fund and renewal of works..... 5,491 0 0

13,380 0 0

Leaving an estimated net annual revenue of £49,420 0 0 This calculation being based on less than one-half of the ordinary average consumption of water.

The annual revenue will be appropriated to the payment of ten per cent. interest on the 20,000 preferred shares (after paying the interest on £100,000 debentures estimated at £7,000 per annum), then to the formation of a sinking fund of one and a-half per cent. on the amount of preference shares and debentures for their redemption at par.

All surplus revenue (after paying ten per cent. interest on the ordinary shares) will be divided pro rata between the preferred and ordinary shares; and if the estimate of income be made upon the basis of the ordinary average consumption of London, Paris, or Madrid, and other large towns, the estimated surplus revenue will be increased more than threefold.

Interest at the rate of £7 per cent. per annum on the preferred shares now for subscription will be payable on each instalment from the date of payment thereof until the works are completed.

The whole or any of the instalments may be paid in advance, in which case interest on the full amount paid will accrue from the date of payment.

Failure to pay any instalment at the due date will render all previous payments liable to forfeiture.

In the event of no allotment being made to any applicant, the deposit paid will be returned forthwith without deduction; and should a smaller number than that applied for be allotted, the balance of the sum deposited on application will be applied towards payment of the amount due on allotment.

The articles of association and contract, and notarial translations of the concessions, and also the reports of the chairman and engineer, can be seen at the offices of the solicitors to the Company, 15, Essex-street, Strand, W.C., London.

Applications, which must be accompanied by the remittance of £1 for each share applied for, must be made on the annexed form, and forwarded to the bankers of the Company, Messrs. Roberts, Lubbock, and Co., 15, Lombard-street, E.C., London, or to the Secretary, at the Company's offices.

Prospectuses and forms of application can be obtained from the bankers, brokers, and solicitors, and from the Secretary, at the offices of the Company, 4, Skinner's-place, Queen Victoria-street, E.C., London.

The Directors have every reason to congratulate the shareholders upon the excellence of their investment, for after minute inquiry, and from the regular reports of the engineers, coupled with those received from the representative of the Company in Cadiz, they cannot doubt that the estimated large revenue will be more than realised.

By order of the Board,

WM. HAWES, Chairman.

B. G. KINNEAR, Secretary.

London, January 3, 1873.

The following are the contracts entered into by the Company:—

1. An indenture made between Don Matias del Cacho of the one part, and the Company of the other part, dated October 30, 1871.

2. A like indenture dated the 26th day of March, 1872.

3. A contract between the Company of the one part, and Messrs. Barnett and Gale of the other part, dated the 15th day of June, 1872.

ISSUE of 7,955 TEN PER CENT. PREFERRED SHARES of £10 each (being the balance unissued of the £20,000 Preferred Shares) of the CADIZ WATERWORKS COMPANY (Limited).

FORM OF APPLICATION.

To the Directors of the Cadiz Waterworks Company (Limited). Gentlemen,—Having paid to your bankers the deposit of £1 per share, I hereby request that you will allot to me 10 per Cent. Preferred Shares of £10 each in the Cadiz Waterworks Company (Limited), and I hereby agree to accept such shares, or any less number you may allot me, and to pay the further instalments in accordance with the prospectus dated 3rd January, 1873, and I authorise you to place my name on the register of shareholders for shares allotted to me.

Dated.....day of.....1873.

Name in full.....

Residence.....

Occupation.....

Signature.....

(Addition to be filled up if the applicant wishes to pay up in full).

I desire to pay up the balance payable in respect of my subscription in one payment, receiving interest at the rate of £7 per cent. per annum on the full amount, as mentioned in the prospectus.

Signature.....

HOUSEKEEPER.—A LADY of Respectability, of Domesticated Habits and Social Disposition, WISHES for an ENGAGEMENT as HOUSEKEEPER in a family where the General Superintendence of Household Affairs, or other duties involving responsibility and trust, would devolve upon her. Long experience has fitted her for such an engagement. Moderate salary required, and good references given.—P. F. L., 9, Cathcart-hill, Junction-road, N.

A PUBLIC MEETING will be held on MONDAY EVENING, January 13th, 1873, in the VESTRY HALL, King's-road, Chelsea, when the Members for the Borough, Sir CHARLES W. DILKE and Sir HENRY A. HOARE will address their constituents.

The Chair to be taken at Eight o'clock by JOHN BOYD, Esq.

HOLY LAND AND EGYPT, from SIXTY GUINEAS.—H. GAZE, originator and first conductor of Eastern Tours, has organised a seventh programme of Oriental Travels, at unprecedentedly low rates, inclusive of travelling, first-class hotels, and all other expenses. Starting February 13th, by short sea route, via France and Italy, to Egypt, Palestine, Asia Minor, Greece, and Constantinople, returning through Vienna during the Exhibition. See "Tourist Gazette," 2d.; post, free 3d. Offices, 163, Strand, London.

CHRISTIANS, MORAL REFORMERS, and POLITICIANS.

Wickedness and vice ought not to be regulated, fostered, and made easy and healthy by Government.

Laws which destroy liberty, corrupt morals, and contradict God's commands, are not unfit for both men and women to know, to denounce, and to oppose.

Such laws have been recently made by Parliament, and are now in full operation in Eighteen Districts in the South of England and Ireland.

All previous laws for the repression of disease have been applied to men and women alike; these apply to women only, though immoral men are equally liable to the same shameful diseases.

Wherever they are in force, every woman and girl who is poor and defenceless is as the mercy of special police, who frequently receive private accusations from vile and profligate men.

A Royal Commission reported of these laws in 1871 that their purpose is "to render prostitution, if not absolutely innocuous, at least much less dangerous." (Sec. 13.)

In other words, their purpose is to enable immoral soldiers and sailors to sin as much as they please, without injury to their health.

So far from any tendency to promote virtue, these laws encourage vice; they aim at keeping men in health by keeping women in slavery and sin.

The Dean of Carlisle (the Very Rev. Francis Close, D.D.) says:—"This is such a specimen of legislation that I for one cannot trust myself to express the indignation and abhorrence with which I regard it."—"I desire mainly to enter my solemn protest, as a husband, a father, a grandfather, and a clergyman of fifty years' standing, against this whole legislative procedure, as based on false, immoral, and unscriptural principles, insulting to religion and virtue."

The Rev. Dr. Guthrie (of Edinburgh) says:—"Under these Acts the grossest outrages may be committed on the peace of our families, and the very persons of virtuous women. This is the price we are to pay that profligate, married or unmarried, may sin with comparative impunity."

The Rev. W. H. Rule, D.D. (Wesleyan Army Chaplain) says:—"I share with you in horror and loathing of this most demoralising piece of covert legislation. . . . As for Women, I saw enough of them to ascertain, on the one hand, that a hospital of the sort now provided for prostitutes for the convenience of the soldiers is the very last thing that will tend to reclaim, and is one of the most effectual methods for debasing yet more and more."

These hateful laws were smuggled through Parliament with the utmost haste and secrecy, and they were further screened from public attention by being called "The Contagious Diseases Acts," which closely resembles the title of a law about the Cattle Plague.

These laws contain provisions for compelling women to register themselves as prostitutes, sounfair, harsh, and crafty, that any poor and friendless woman, even if virtuous, is in constant danger of being drawn into the net. Those who are caught are compelled to undergo, at frequent intervals, an indecent, cruel, and revolting personal inspection by a Government doctor. This soon makes them utterly degraded and hardened.

Against this horrible system petitions containing nearly a million and a half of signatures have been presented to the House of Commons alone. The Royal Commission reported in 1871 that these loathsome inspections were not efficacious, and that on moral grounds they ought to be discontinued. Yet they are still going on!

The Government proposed in Feb., 1872, to change the present system for a still more subtle and dangerous one, to be extended over the whole country, striking at women only, and subjecting them to unspeakable degradation, for the supposed benefit of vicious men. Is this fair and just?

The proper way to deal with prostitution is to remove its causes; this may be done in part by reforming the laws relating to Seduction, Bastardy, &c.

But before all other things, the Contagious Diseases Acts must be unconditionally repealed.

Men and Women of every religious or political party, help those who are seeking to benefit our country and to purify our laws! Petition Parliament; write letters to your Representatives; question them when they come among you; refuse your votes if their replies are unsatisfactory; subscribe for the needful expenses; arrange for public meetings; and pray for the blessing of God on all the efforts that are being made to free our country from these wicked laws.

Those who desire further information, or to enrol themselves as active helpers in this good cause, are invited to communicate freely with—

The Northern Counties League for the Repeal of the Contagious Diseases Acts.

Office—255, Pitamoor, Sheffield.

Chairman—Edward Backhouse, Sunderland.

Treasurer—Joseph Edmondson, Halifax.

George Butler, M.A., Liverpool.

Executive Committee—Frederick Clarke, Newcastle-on-Tyne.

George Tatham, Leeds.

Hudson Scott, Carlisle.

I. Whitwell Wilson, Kendal.

Hon. Sec.—Henry J. Wilson, Sheffield.

Information will also be supplied, if more convenient to persons in other parts of the country, by Mrs. Butler, Hon. Sec. Ladies' National Association, 280, South Hill, Park-road, Liverpool; F. C. Banks, Sec. National Association, 50, Great Marlborough-street, London; or S. J. Ainge, Sec. Birmingham Anti-Contagious Diseases Acts Association, 25, Ann-street, Birmingham.

LONDON HOMOEOPATHIC HOSPITAL, GREAT ORMOND-STREET.

SPECIAL APPEAL.—The Sixty Beds of this Hospital are now all occupied, and cannot remain so unless the Board of Management receive fresh support. Donations, however small, and Subscriptions, earnestly solicited, and Inspection invited. Bankers: Messrs. Prescott, Grote, and Co., and Union Bank, Argyll-place, W. Total number of Patients treated to end of November, 1872, 103,616.

JOHN R. WARREN, Clerk of the Hospital.

NOTICE.—MEMBERS of the CIVIL SERVICE and GENERAL STORE COMPANY, Limited, are informed that the Grocery, Drapery, and Wine Stores, Nos. 459, 460, 461 (New) Oxford-street, will be OPENED on MONDAY, the 16th instant, when the Professional and General Co-operative Society's Stock (which has been purchased in order to acquire the premises) will be SOLD at a great reduction from their Price List.

A limited number of the public who desire to obtain goods direct from the producer through this Association, will be admitted members on application to the Secretary. Life Tickets, 10s. 6d.; Annual Tickets, 2s. 6d., forwarded with Catalogue, on receipt of Post-office Order and full address.

FIELD-LANE INSTITUTION.

President—The Earl of SHAPTESBURY.
Treasurer—GEORGE MOORE, Esq.

To carry on the following very important operations, the Committee of the above Institution are now greatly **NEEDING FUNDS** (the Day Schools only being supported by the School Board).

Refuges for Men and Women of character, Domestic Servants' Training Home, Boys' and Girls' Certified Industrial Schools, Evening Ragged-schools, Youths' Institute for boys in employment, very large Bible Schools for Ragged Children, Ragged Church Service for the Homeless Poor, Elder Girls' Industrial Schools, Mother's Sewing Classes, and other ameliorative objects.

These operations benefit over fifteen thousand persons annually. Being entirely dependent upon voluntary support, contributions will be thankfully received by the bankers, Messrs. Barclay, Bevan and Co., Lombard-street; Ransome and Co., Pall Mall East; George Moore, Esq., Bow Church-yard, or by the Hon. Sec., Mr. S. Tawell, 17, Berners-street, W.

HEATHFIELD, STONYGATE, LEICESTER.

EDUCATION for YOUNG LADIES, Conducted by the Misses MIALI.

French, Italian, Latin, and German, Music, Singing, and Drawing, Dancing and Calisthenics, taught exclusively by the Masters assigned to them.

The English studies are under the immediate direction of the Misses Miall and competent Governesses.

The house is large and airy, situated in a high and healthy locality, surrounded by a good garden.

Terms, with references, forwarded on application.

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, WAKEFIELD.

PRINCIPAL—

The REV. JAMES BEWGLASS, M.A., LL.D., M.R.I.A.

The above School RECEIVES, in addition to the Sons of Ministers, a limited number of the Sons of Laymen, who are carefully instructed in all the branches of a sound Classical, Mathematical, and Commercial Education, and are prepared for any department of business, or for entrance at the Universities.

The School will REOPEN, after the Christmas Vacation, on TUESDAY, January 21st, 1873.

Application for the Admission of Pupils to be addressed to the Principal.

ENGLISH and FOREIGN SCHOOL for YOUNG LADIES, MONTMORENCY HOUSE, HARLEY-ROAD, SOUTH HAMPSTEAD.

PRINCIPALS—

Mademoiselle AUGER, Parisienne (diplomée), and Miss OWEN.

Unusual advantages for the acquisition of Foreign Languages and accomplishments, united with a sound Protestant English education and home comforts.

Several French and German Resident Governesses, and visiting Professors for every branch.

House large and airy, overlooks Primrose-hill. Classes RE-COMMENCE JANUARY 22.

An ARTICLED PUPIL REQUIRED.

EDUCATION.—PREPARATORY SCHOOL for YOUNG GENTLEMEN, conducted by the Misses SMITH, 2, Woodside Villas, Gipsy-hill, Upper Norwood.

In this Establishment Pupils are carefully prepared for the Public Schools, being thoroughly grounded in a sound English Education, combined with Languages, Drawing, and Music.

Much attention is paid to the formation of character, and the health of each pupil is especially studied. The house is healthily situated, with good playground. Pupils have constant access to the Crystal Palace by Season Ticket.

References kindly permitted to ministers and parents of pupils.

Prospectuses on application to the Principals.

School duties will be RESUMED on the 23rd JANUARY.

INDEPENDENT COLLEGE, TAUNTON.

Principal—Rev. W. H. GRIFFITH, M.A.
Secretary—Mr. EDWARD BAYLY.

Pupils are prepared for Matriculation at the Universities, or for Commercial pursuits. Terms, 28, 30, and 36 guineas per annum, according to age.

The College REOPENS on FRIDAY, Jan. 24.
Prospectuses forwarded on application.

COLLEGE HOUSE SCHOOL, BRAINTREE, ESSEX.

Conducted by Rev. W. MILNE, M.A., and SONS.

Terms, inclusive, from 30 to 40 Guineas.

SCHOOL will be REOPENED on WEDNESDAY, 22nd January.

Reference to Congregational Ministers in London and the Provinces, and to the Parents of Pupils.

Established nearly 70 Years.

COLLEGE HOUSE, SOUTHGATE, MIDDLESEX, 7 miles from King's-cross. Conducted by Mr. M. THOMSON and Mr. J. R. THOMSON, B.A.

Terms, 25, 30, and 40 Guineas per annum, according to age and studies. The English, French, German, Latin, and Greek. Premises Commodious; covered playground, baths, cricket-field and tent. Diet best and unlimited. Treatment kind and parental; mild, yet firm discipline maintained by a liberal system of certificates, rewards, and prizes, rendering corporal punishment unnecessary. References to many parents and guardians.

COLLEGE for YOUNG LADIES, EAST-STREET HOUSE, BRIDPORT, DORSET.

This Establishment, conducted on the Continental system, consists of the Upper, Middle, and Preparatory Schools, in which French, German, Italian, Latin, Music, Drawing, Singing, and thorough English are taught.

Bridport is situated at a walking distance from the sea. Prospectuses can be obtained, on application, from the 6th to the 23rd instant, to Principal, 127, Minories, London, E.C.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT for YOUNG LADIES, Conducted by Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

UNIVERSITY COLLEGE, LONDON, SCHOOL.

Head Master—T. HEWITT KEY, M.A., F.R.S.

Vice-Master—E. R. HORTON, M.A., Fellow of St. Peter's College, Cambridge.

The LENT TERM will begin, for New Pupils, on TUESDAY, January 14th, 1873, at 9.30 a.m.

The School is close to the Gower-street Station of the Metropolitan Railway, and only a few Minutes' Walk from the termini of several other railways.

Prospectuses, containing full information respecting the Courses of Instruction given in the School, Fees, and other particulars, may be obtained at the Office of the College.

JOHN ROBSON, B.A., Secretary to the Council.

NEW COLLEGE, LONDON.—The Classes RE-ASSEMBLED after the Christmas Recess on TUESDAY, January 7th.

There will be Courses of Lectures on Chemistry and Physiology, beginning early in January, and respectively adapted to the Matriculation and B.A. Standards of the University of London; and in some others of the Arts Classes there is such an arrangement of subjects and of fees as to facilitate the entrance of Lay Students after the Recess.

All necessary information may be obtained from the undersigned, at the College, Finchley New-road, Hampstead, N.W.

WILLIAM FARRER, LL.B., Secretary.

SOUTH NORWOOD COLLEGE.

Established 1865.

A thorough education, beautiful and healthful neighbourhood, home comforts, baths, and recreation ground.—For terms, which are inclusive, call on or address Principal, Lester Villa, South Norwood Hill, S.E.

COLLEGIATE SCHOOL, BELPER.

Healthfully situated between Derby and Matlock. About twenty boarders. Liberal table, and every attention to domestic comfort. Careful religious training. A large proportion of the pupils annually succeed at the Cambridge Local Examination. There is one vacancy. Terms and references on application to W. B. Anthony, the Principal.

SOUTH COAST.—ESTABLISHMENT for YOUNG GENTLEMEN, PARKSTONE, between Poole and Bournemouth.—Rev. WALTER GILL, aided by competent Masters.

The Educational Training in this Establishment is based on the Word of God, and in thorough harmony with the advancing intelligence of the times. Terms moderate. Reference to Parents of Pupils. Parkstone is a singularly Healthy Neighbourhood. School duties will be resumed (D.V.) Friday, January 24th.

GOSBERTON HALL, near SPALDING, formerly Academy, Old Sleaford. Established 1849.

A Christian Home and efficient Middle-Class School.

Principal—Mr. C. BOYER.

Terms from £12 to £14 per Half-year. Reference kindly allowed to the Rev. J. A. Jones, Baptist Minister, Gosberton.

GREENHILL SCHOOL, TENBY.—MR. HENRY GOWARD, M.A., LL.B. (London), and late Professor in Spring Hill College, PREPARES BOYS for University and Civil Service Examinations.

Large house and grounds, beautifully situated.—Referee, Rev. R. W. Dale M.A., Birmingham.

THE CASTLE HALL SCHOOL, NORTH-AMPTON.

Conducted by Mrs. THORPE (widow of the late Rev. T. M. Thorpe). Assisted by Masters, and French and English Resident Governesses.

The SCHOOL will REOPEN JANUARY 30th.

MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—

A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll., London.

JAMES H. MURRAY, Esq., F.E.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

LADY RESIDENT—Miss COOKE.

LENT TERM will commence THURSDAY, 23rd Jan., 1873.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER.

ALEXANDER WAUGH YOUNG, Esq., M.A., Lond. (Gold Medalist in Classics); late Andrews' Scholar, and First Prizeman in Higher Senior Mathematics, of University College, London; Fellow of University College, London.

SECOND MASTER.

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That few offices at the same age have had so large a business in force.
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STATISTICS

OF

RELIGIOUS ACCOMMODATION IN THE LARGE TOWNS

OF

ENGLAND AND WALES, 1872.

PART IV.

TWENTY TOWNS WITH A POPULATION BETWEEN 20,000 AND 50,000.

GENERAL REVIEW OF ALL THE TABLES.

The detailed tables given in the present Supplement relate to the following twenty boroughs:—Ashton-under-Lyne, Aylesbury, Barnsley, Batley, Burslem, Carlisle, Chatham, Colchester, Darwen, Dudley, Great Grimsby, Hanley, Hastings, Middlesbro', Newport, Scarborough, Shrewsbury, Staleybridge, Stroud, and Stockton, which contain an aggregate population of 631,395. In one case, that of Dudley, the enumerator has given the religious accommodation of the parliamentary instead of the municipal borough, which contains a population of 81,568. These towns include, with one or two exceptions, all the boroughs with more than 20,000 inhabitants not previously dealt with, which have "defined municipal or parliamentary limits." There are also a great many other towns with a population of more than 20,000 which are not incorporated, and are comprised in "registration districts," and fifty-four corporate towns with a population between 10,000 and 20,000 (in the aggregate 763,219), being below the limit we have fixed for the present inquiry.

The general results in respect to the towns to which the tables below apply are as follows:—

TWENTY ADDITIONAL TOWNS OF ENGLAND AND WALES, WITH A POPULATION OF BETWEEN 20,000 AND 50,000.

Population.	Places of Worship.	Sittings.	Proportion of Sittings to Pop. per Cent.
631,395	776	344,513	54.6

This great proportion of sittings to population (within 3.4 per cent. of Mr. Horace Mann's standard of sufficiency) is very remarkable, and a little perplexing. It will be seen, however, that the provision in several of these boroughs in 1851 was relatively large, as it now is, especially in Colchester, Aylesbury, Scarborough, and Stroud.

The comparative statement relative to these twenty boroughs is as follows:—

	Places of Worship.	Sittings.
Established Churches	238	135,887
Non-Established Churches	528	208,626

In favour of Non-Established Churches 290 72,739

This Table shows that in these twenty places under consideration, the Established Church provides 39.4 per cent. of the religious accommodation, and all other bodies together, 60.6 per cent.

It will be seen that the 1851 returns in the case of seven of these boroughs, viz.—Burslem, Dudley, Hanley, Hastings, Middlesbro', Stockton, and Stroud, are omitted. They are not given separately in the Blue-book, but only in registration districts, and are therefore unsuited for comparison with those of 1872. As we have not space to give a separate table for the remainder of these boroughs, the results are here recorded:—

THIRTEEN TOWNS WITH A POPULATION BETWEEN 20,000 AND 50,000.

	Population.	Places of Worship.	Sittings.	Proportion of Sittings to Pop. per Cent.
1851	262,569	335	138,021	52.6
1872	347,180	462	209,876	60.4
Increase	84,611	127	71,855	

Taking these towns in the aggregate, the means of public worship are more than adequate to the wants of the population.

The following is the relative position of the Church of England and other religious bodies in these thirteen towns in 1851 and 1872 respectively, as indicated by the religious accommodation provided:—

	1851.	1872.	Pro. per Cent.
Estab. Churches	P. of W. 113 Sittings. 58,972	P. of W. 154 Sittings. 82,918	1851. 42.7 1872. 39.3
Non-Estab. Churches	222 79,049	308 126,958	57.3 60.7

In favour of Non-

Estab. Churches... 109 20,077 154 44,040 14.6 21.4

This table substantially accords with the tables given in the preceding Supplements, showing that the Free Churches, which were in a considerable preponderance in these fourteen boroughs in 1851, have further increased the disparity by 6.4 per cent. during the interval of twenty-one years.

In four towns of which the statistics are given below, the Established Church provides more than one-half the accommodation, viz.—Aylesbury, Staleybridge, Hastings, and Chatham. In the last-named case the excess is owing to the provision made by the Church of England for the military, naval, and dockyard services. In Hastings, as well as Brighton, Nonconformity does not flourish as

compared with the Church of England. It is otherwise in Scarborough, where the Established Church provides only 36.8 per cent. of the aggregate sittings. In Newport, Monmouthshire, Great Grimsby, a rapidly-growing seaport, and in the manufacturing towns of Ashton, Barnsley, Batley, Darwen, Dudley, Middlesbro', and Stockton, the preponderance of Dissent is very great—the proportion of sittings supplied being as follows:—

PERCENTAGE OF SITTINGS, 1872.

	Estab. Churches.	Non-Estab. Churches
Ashton	30.2	69.8
Barnsley	30.0	70.0
Batley	18.9	81.1
Darwen	37.0	63.0
Dudley	33.0	67.0
Grimsby	21.9	78.1
Middlesbro'	24.5	75.5
Newport	20.9	79.1
Stockton	29.6	70.4

THE VERACITY OF OUR STATISTICS.

Before proceeding to deal with the general conclusions to be drawn from these statistics, it may be expedient to say a few more words relative to their reliableness. As we had no desire to shrink from investigation, our whole plan was based upon such an arrangement of the information as would facilitate criticism. The returns for each town were open to local scrutiny, and that scrutiny has been generally instituted. We have never claimed that the Tables were free from errors. It would be folly to put in a plea of infallibility in respect to an inquiry in which nearly one hundred persons of various degrees of efficiency and opportunity were engaged. We set out on the task with a resolution to maintain strict impartiality, and as such statistics from such a source must be open to *prima facie* suspicion, we have endeavoured in all cases of doubt to lean to the side of liberality in the returns which relate to the Established Church. In general we believe our enumerators have taken the same course, and an attentive examination of the explanatory notes will bear out the conclusion. It must be obvious that policy no less than inclination would dictate such a course. Any attempt to manipulate or falsify the figures for any occult purpose would necessarily have met with exposure.

The line taken by hostile critics has exhibited the weakness of their case. Nine-tenths of the objections have been based not upon the actual returns for 1872, but upon the comparison between 1851 and 1872. This comparison has been disadvantageous both to the Church of England and Nonconformists, and the denunciations freely expressed by Church newspapers have been supplemented by the complaints of Dissenters of injustice done to them by the comparative statement. Our own impression is that the Official Census of 1851, as far as the accommodation was concerned, was in the main correct; for it is not quite easy to understand how the statistics of "attendance" could be given in places of worship which existed only in imagination. But that census not only included regular places of worship, but buildings and parts of buildings then used for public worship. A great many of them, connected with all the principal denominations, were only of a temporary character, and were subsequently superseded. We cannot better illustrate this fact than by once more citing the case of Sheffield, where it was alleged we credited the Church of England with an increase of only five instead of twelve new churches since 1851. Our enumerator thus explained the discrepancy in a local newspaper:—

Places of worship returned in 1851	23
Churches then existing	16
District preaching or mission rooms	7
Increase as stated by the <i>Nonconformist</i>	5
Churches erected since 1851, as returned in William White's Directory	12

The seven district preaching or mission rooms will no doubt include the rooms used by the incumbents of the new ecclesiastical districts (created in 1851) before the erection of their respective churches, which, when erected, though increasing the accommodation, would not alter the number of places of worship.

That is to say, these seven temporary places lapsed when the seven permanent churches were completed; and those who thought it their interest to decry these statistics, with all the vigour of partisans,

instead of making such inquiry as would have explained the apparent discrepancy, forthwith proceeded to denounce us for having defrauded Sheffield of nine churches, though they have not attempted to show that there are more churches or church sittings in the town at the present time than are stated in our table, viz., twenty-eight. Precisely the same kind of objection was taken to the statistics of Liverpool, Manchester, Bradford, Bristol, Blackburn, Plymouth, Devonport, and other places, though it has been shown in repeated instances that all the new churches erected since 1851 were included in our enumerators' returns for 1872. For the object intended, viz., to make it appear that our statistics were "garbled," this course was exceedingly well adapted. To raise a hue and cry against us for publishing "cooked statistics" was a much easier task than to investigate the actual returns. Nearly the whole of the monthly organ of the Church Defence Institution for December, was taken up with these specious charges founded upon the comparative statement, hardly a line being given for the purpose of challenging the returns as compiled for us. This disposition to decide without inquiry, and to accept as valid evidence the ingenious deductions of partisans on the other side, has been exhibited by not a few Nonconformists, from whom more consideration, if not generosity towards us, in trying to carry out an honest and by no means easy inquiry, might have been expected.

The Church Defence Institution has pledged itself to follow in our track, and publish a new series of tables compiled in accordance with its own views of the state of religious accommodation. That society no doubt finds it to be—as we have found it—a very laborious undertaking, and is perhaps already weary of a task which may in the end prove to be bootless. Nothing beyond a hash-up of the familiar objections of Church papers has yet been forthcoming, except in the case of Wolverhampton, where the local branch of the Church Institution has carried out an independent investigation, which results in giving the Establishment 38,396 sittings, and Dissenters 37,872. This conclusion is arrived at by a highly ingenious process. First, eleven places of worship and their sittings are eliminated by the Wolverhampton Church defenders because they belong to Roman Catholics, Unitarians, Jews, &c., with whom "Protestant Dissenters can have no religious sympathy"! Next we are told on the same authority that the Protestant Dissenting places of worship occupy an area of 213,516 square feet, giving 5½ square feet for each sitting. Applying the same rule to the Church of England, these original statisticians secure 7,572 additional and imaginary sittings, though their own official records give but 30,824. If this is to be a specimen of the reconstructed tables issued by the Church Institution, it might as well spare itself the trouble; for the public will certainly not put faith in them. Our enumerator at Wolverhampton has of his own free will and at great pains constructed a revised table for that town, which we publish elsewhere. It differs from the former mainly in the addition of a large number of mission rooms. The following is the result of his revision:—

	1872.		Increase on 1851.	
	Places of Worship.	Sittings.	Places of Worship.	Sittings.
Church of England	44	33,666	21	11,403
All others	120	44,470	46	18,228

In this return are included six schoolrooms, with 1,630 sittings, which, as our enumerator says, "ought no more to be included than the schoolrooms of other churches, which are more frequently used for service." In short, our Wolverhampton correspondent records actual facts without drawing upon his imagination, as do his antagonists, to swell them out.

It is alleged, in relation to Dissenters, that their "sittings are generally estimated in round numbers." Are Church sittings never over-estimated? But this plea will not go for much in the controversy which our opponents have raised. In the comparative statement which appears in our Tables it will be seen that the word "decrease" constantly occurs, and it occurs very often not in consequence of any actual change, but because there has been a more accurate numbering of sittings than in 1851. This fact, which a cursory glance at our Tables will confirm, may be cited as a remarkable proof of the painstaking impartiality of our enumerators, seeing that it almost always applies to Nonconformist places of worship.

In addition to a new Table for Wolverhampton, we publish in our present Supplement revised returns for Liverpool, Bristol, Halifax, and Nottingham. In the case of Liverpool (and in many other towns) the officials of the principal denominations have been good enough to help us to perfect the information. We have accepted Dr. Hume's figures under protest, for it seems to us absurd to claim 7,736 sittings on behalf of the Established Church for prisons and work-houses which are supported out of the rates, and for accommodation which is not open to the public. But, allowing Dr. Hume all that he demands—and we devoutly hope he will now be pacified—the Liverpool return stands thus:—

	1872.		Increase on 1851.	
	Places of Worship.	Sittings.	Places of Worship.	Sittings.
Church of England	100	84,636	41	24,091
All others	148	92,077	42	30,236

The new Table for Bristol differs from the preceding mainly by the addition of a number of mission-rooms; in the revised Nottingham Table a great number of such agencies are accounted for (no less than twenty), and the 1851 return is inserted exactly as it appears in the Blue Book. In the case of Halifax the work has been done afresh. We have made good the deficiencies of the '51 return as it appeared in the Blue Book, and the district now dealt with exactly corresponds

with the old borough boundary in 1851. Errors which have from time to time been pointed out in the statistics of other towns—those noticed in our columns as well as many others—have all been corrected, as may be gathered from a comparison of the present totals with those already published; and in several cases, such as Burnley and Bury, we have accepted authentic emendations of the Church returns. We have spared no labour in trying to secure perfect accuracy without regard to ulterior objects.

These remarks, though somewhat extended, are necessary to vindicate our good faith, our anxious desire to perfect, without any bias of opinion, the statistical information we have published, and the substantial veracity of our conclusions. We think there is abundant evidence that those persons interested in the subject, whose good opinion is most worth having, accept them in that sense.

THE AGGREGATE RESULTS OF THE INQUIRY.

With the present Supplement our task is completed. We have endeavoured with such resources as we could command to ascertain the details of religious accommodation in so many of the large towns of England and Wales as comprise a population of nearly six millions of souls, and to estimate the progress made during the last twenty-one years. It is for the public to judge how far our figures are worthy of credence. The aggregate results are condensed in the General Summary Table given below. Each of the eighty-four towns dealt with is included, and its actual provision for public worship and rate of progress is indicated in separate columns. It is quite possible that in so elaborate a Table some errors in calculation may have been made, but perhaps even those who have been pleased to assume a hostile position against our inquiry will credit us with a desire to be strictly accurate. The sum total of the information may be given in the following form:—

EIGHTY-FOUR TOWNS OF ENGLAND AND WALES.

	Population.	No. of Places of Worship.	1872. Sittings.	Proportion of Sittings to Population.
	5,913,919	4,843	2,644,523	44.7

It thus appears that there is religious accommodation in these cities and boroughs in the aggregate for 44.7 per cent. of the entire population, being only 13.3 per cent. below the maximum of 58 per cent., which is accepted as an adequate provision.

We can estimate the rate of progress since 1851 in only seventy-seven of these towns; no returns for that year, as we have said, being given in a separate form for the remaining seven. The comparison will stand thus:—

SEVENTY-SEVEN TOWNS OF ENGLAND AND WALES.

	Population.	Number of Places of Worship.	Sittings.
1851	4,142,184	3,023	1,682,733
1872	5,566,739	4,550	2,512,070
Increase	1,424,555	1,527	829,337

To state the case in simple terms, while the population of these large towns has increased in twenty years at the rate of 34.4 per cent., the religious accommodation has been augmented in twenty-one years at the rate of 49.2 per cent. It is clear from this ratio of progress that the religious zeal of the population of these large towns is amply sufficient to meet all the spiritual needs so far as concerns the facilities for public worship. Not the least satisfactory aspect of the case is the multiplication of missionary agencies. To a very considerable extent the humbler classes of the community do not attend either church or chapel. But in the majority of these cities and boroughs religious means are carried to their doors in the shape of inexpensive mission stations specially designed to meet their wants; and these agencies are not only the germs of permanent churches and chapels, but even in their temporary condition are in general the centres of a number of societies which bring the clergy and members of the churches into direct and beneficial contact with those whom they wish to enlighten and elevate. Our Tables contain a record of the existence of between 500 and 600 of these mission-rooms, some the property of those who carry on the work in them; others rented for the purpose. In perhaps the greater number the operations are carried on by lay agency, and some of them are in fact branches, under the supervision of the parent church. There is no doubt that the Church of England takes its full share of this meritorious work—that section which is generally designated Ritualist being not the least zealous in creating such machinery. This large increase of missionary agencies among the working classes is, perhaps, the most satisfactory feature of these returns we have published—for, as we have already said, they do not minister to denominational rivalry, and are the best means of reaching such portions of the population as habitually neglect public worship. It is quite possible that the number of mission rooms is much larger than our enumerators in the various towns have discovered, for there is rarely any official record of their existence, and they have to be sought out. Some of the "Notes" appended to the Tables make reference to other agencies, but of course our statistics leave out of account the work of town missions, cottage services, and outdoor preaching, in which quite an army of local preachers, visitors, and zealous laymen find occupation.

THE ESTABLISHED CHURCH AND THE NON-ESTABLISHED CHURCHES.

Our General Summary Table contains the statistics of the places of worship and their sittings provided respectively by the Church of

England and all other religious bodies combined in each of the eighty-four towns under review. The total result is as follows:—

	P. of W.	1872.	Sittings.
Estab. Church	1,508	...	1,040,672
Non-Estab. Churches	3,335	...	1,603,851
In favour of the Non-Estab. Churches	1,827	...	563,179

Reduced to percentages the comparison may be thus stated:—

	1872.	
Established Church	...	39.4
Non-Established Churches	...	60.6

That is to say, in these eighty-four cities and boroughs, containing an aggregate population of nearly six millions, the Church of England provides within TWO-FIFTHS of the means of public worship, and the religious bodies outside the Establishment a little over THREE-FIFTHS. This result comes out after a considerable revision of our Tables, in which we have allowed the claims of the Church of England to additional sittings so far as they could be ascertained.

There remains to be estimated the relative progress of these two great ecclesiastical divisions, taking 1851 as our starting point. The following comparative statement, for reasons already explained, excludes seven of the towns dealt with in these Supplements:—

RELATIVE ACCOMMODATION IN SEVENTY-SEVEN TOWNS.

	P. of W.	1851.	Sittings.	P. of W.	1872.	Sittings.
Estab. Church	969	726,196	1,424	987,703		
Non-Estab. Churches	2,054	956,537	3,115	1,522,183		
Total	3,023	1,682,733	4,539	2,509,886		

This Table shows that the religious bodies outside the Establishment have greatly outstripped it in the race for providing additional places of worship for our largest towns. While the progress of the Church of England has in the aggregate been at the rate of 34 per cent., that of the non-Established Churches has been at the rate of 59.1 per cent. Thus the Free Churches in our most densely populated towns not only provide three-fifths of the means of public worship, but have during the last twenty-one years done more by 25.1 per cent. to meet the religious needs of an increasing population than the Establishment, which enjoys the exclusive favour of the State, and is invested by distinction with the title of National Church. This growth is only a development of the state of things in respect to our large towns revealed in 1851. We are quite aware that the comparison would not be so favourable to Nonconformists in respect to the metropolis, and less so if applied to the rural parishes. But while the Established Church is in a majority in the country districts taken as a whole, it is most probable that the other religious communities have even there made more rapid progress in proportion since 1851, notwithstanding far greater difficulties and discouragements than are to be met with among the town population.

The last two columns of our General Summary Table are worthy of attentive examination. They show the relative proportion of sittings supplied by Church and Dissent in the several towns, and their ratio of increase. It is unnecessary to repeat what has been said in preceding Supplements on this subject, except to point out that where the population increases most rapidly, there the Free Churches show the greatest relative progress. The Church of England is strongest, so far as religious accommodation is an index, in the cities and boroughs which exhibit the fewest signs of vigorous life and growth. At all events, these statistics afford striking evidence that religious institutions are best left to their own natural development apart from "State patronage or control," and that Voluntarism as the agency for creating them is quite able to deal with spiritual destitution, both because it is the true reflex of the inner life in spiritual things and is more flexible and more able to adapt means to ends than a parochial and endowed system. It is often said that Dissenters erect new places of worship out of mere rivalry. But such an argument is entirely fallacious. Nonconformists have no endowments to fall back upon. If their chapels are not self-supporting and tolerably well attended, they must perforce be closed. The existence of a chapel, therefore, implies a congregation to occupy it. We have neither time nor space to enter just now on the question of attendance. Some data have been supplied to us, but we have refrained from using them beyond a few occasional remarks in the "Notes," and have been careful to avoid invidious comparisons. Our readers must on this point judge for themselves according to their own experience. But the returns of 1851 did not indicate that chapels were less utilised by the population than churches, nor have circumstances greatly altered since. Neither does the relative value of church buildings or church systems come within the scope of this inquiry. Our object has been to ascertain the actual religious accommodation in our large towns, and the extent to which the Church of England and other religious bodies respectively supply it; and that purpose we have carried out to the best of our ability and with a desire to exercise strict impartiality.

RELATIVE PROPORTION OF THE DENOMINATIONS.

The relative proportion of religious accommodation supplied by the twelve principal denominations in the twenty additional towns now dealt with is as follows:—

Established Church	135,887
Wesleyans	44,854
Congregationalists	41,015

Baptists	31,176
Roman Catholics	13,720
Primitive Methodists	23,487
United Methodists	8,350
Presbyterians	6,429
New Connexion Methodists	16,300
Unitarians	2,010
Calvinistic Methodists	1,792
Society of Friends	3,444

The subjoined summary shows the aggregate accommodation supplied in the eighty-four towns under review in these Supplements by the principal religious bodies, including in this case the Plymouth Brethren and Bible Christians:—

Church of England	1,040,672
Wesleyans	333,161
Congregationalists	311,061
Baptists	223,977
Roman Catholics	132,045
Primitive Methodists	131,788
United Methodists	103,844
Presbyterians	73,511
New Connexion Methodists	71,330
Unitarians	37,865
Calvinistic Methodists	27,732
Society of Friends	26,451
Plymouth Brethren	16,448
Bible Christians	7,720

The relative increase of the principal religious bodies as compared with 1851 can only be stated in the case of seventy-seven towns, the other seven being without any returns for that year. We subjoin the result:—

	1851.	1872.	Increase per cent. in 21 years
Church of England	725,037	1,040,672	34.0
Wesleyan Methodists	235,796	316,101	34.0
Congregationalists	185,457	298,458	60.9
Baptists	139,520	214,577	53.8
Roman Catholics	70,684	127,665	80.6
Primitive Methodists	58,432	121,968	108.6
United Methodists	48,853	101,474	107.7
New Connexion	42,731	54,691	27.9
Presbyterians	28,232	70,841	150.9
Unitarians	27,337	36,725	34.4
Society of Friends	23,221	25,861	11.4
Calvinistic Methodists	10,519	26,932	146.5

What has been previously said as to the relative proportions of the principal denominations will apply to these totals. The Wesleyans, though still standing second in point of religious accommodation to the Church of England, have not increased in these towns so fast as some other bodies, owing to the secession which took place many years ago, and resulted in the union of the Wesleyan Association and Wesleyan Reformers under the name of the United Methodist Free Churches. It will be observed that the several branches of the Wesleyan family together provide 674,832 sittings, or about one-fourth of the whole. The rapid growth of the Primitive Methodists, who appeal almost exclusively to the working classes, is a remarkable fact; that body having increased 108.8 per cent. since 1851. Twenty years ago the Presbyterians were comparatively weak in England, and have in the interval trebled their means of public worship. They are here included in one body, though consisting of three, the Church of Scotland, the English Presbyterians, and the United Presbyterians—the latter two verging upon amalgamation. Congregationalists and Baptists stand nearly in the same relative position as in 1851, though the increase of the former has been somewhat more rapid. As to the Roman Catholics, we can only repeat that their considerable increase is mainly owing to continuous Irish immigration, and that the accommodation of their places of worship represents a larger constituency in proportion to other denominations, in consequence of its being more utilised. It is further to be observed that, while the comparison between two distinct divisions like the Established Church and the Free Church is perfectly fair for statistical purposes (and quite natural so long as the former is placed in a position of supremacy), the increase per cent. is not an infallible test when applied to the Church of England and the several denominations simply. The larger a religious body, the smaller is likely to be the rate of increase per cent. This consideration ought to be borne in mind in examining the above totals.

We have left no space for some concluding remarks which we had intended to make. More need hardly be said. Our statistics, with such explanations as we have given, speak for themselves. The task would have been far easier and less open to criticism had we not instituted a comparison of the returns collected by our enumerators with the Census of 1851, but the revelations would have been less interesting. Our Tables have been discussed generally and locally. We hope their publication will furnish some data to those who are interested in the religious problems of the age, and we shall be surprised if they do not confirm the faith of many in the adequacy of the voluntary principle to meet the spiritual needs of the population; increase the growing repugnance to the placing by the State of any church or churches in a position of ascendancy over the rest; and convince the members of the Church of England that with ample resources, and paramount social influence, they could far more effectively serve the interests of their own communion, and extend their religious agencies, by freeing themselves from Government control, and like all other denominations rely exclusively upon their own inherent zeal and energy for the support of their religious institutions.

GENERAL SUMMARY TABLE OF POPULATION, PLACES OF WORSHIP, AND SITTINGS IN EIGHTY-FOUR CITIES AND BOUGHS OF ENGLAND AND WALES.

Population, 1871.	Total Accommodation, 1881.			Total Accommodation, 1872.			Accommodation, 1881.			Accommodation, 1872.			Percentage of Accommodation, 1881.			Percentage of Accommodation, 1872.			Increase per cent. on 51 years.
	Total Accommodation, 1881.			Total Accommodation, 1872.			Accommodation, 1881.			Accommodation, 1872.			Percentage of Accommodation, 1881.			Percentage of Accommodation, 1872.			
	Places of Worship.	Sittings.	Places of Worship.	Places of Worship.	Sittings.	Places of Worship.	Places of Worship.	Sittings.	Places of Worship.	Places of Worship.	Sittings.	Places of Worship.	Places of Worship.	Sittings.	Places of Worship.	Places of Worship.	Sittings.		
Accrington Ashton Aylesbury Barnley Bath Belfast Birmingham Birkenhead Blackburn Bolton Bristol Brighton Brixton Burnley Bury Cambridge Cardiff Cardinal Chatham Chester Colchester Conventry Darlington Derby Dewsbury Devonport Dover Dudley Gateshead Great Grimsby Great Harwood Halifax Hastings Huddersfield Hull Ipswich Leeds Leicester Lincoln Liverpool Liverpool Macclesfield Maidstone Manchester Marlow Middlesbrough Middlesbrough-on-Tees Middlesbrough-on-Tyne Newcastle-on-Tyne Newport Newport, Mon. Northampton Northampton Oldham Oxford Over Darwen Preston Plymouth Portsmouth Reading Reading Rochdale Rotherham Scarborough Sheffield Shrewsbury South Shields South Shields Staleybridge Stockport Stockport Stockport-on-Tees Stockport-on-Trent Stroud Sunderland Swansea Tyneside Walsall Warrington Wigan Wolverhampton Worcester York	51,798 28,080 28,780 24,021 24,542 21,700 26,060 34,668 24,996 22,864 46,527 103,551 122,534 40,565 26,561 30,074 30,961 60,323 31,074 36,177 35,701 32,913 39,470 46,708 64,684 25,270 31,568 41,562 21,193 41,792 42,745 38,942 31,369 38,665 182,365 192,365 42,821 269,201 96,084 62,290 408,246 35,451 26,195 355,665 94,991 38,555 86,408 126,100 30,380 30,380 16,784 31,277 31,554 63,080 121,364 32,313 56,485 32,313 130,507 24,011 290,947 33,300 53,284 44,732 21,043 53,001 27,698 130,507 98,692 98,335 51,720 32,996 38,079 46,452 32,683 163,480 38,160 33,221 43,756	8 16 75 11 61 92 92 18 29 29 58 119 18 21 26 18 22 15 31 32 34 20 31 42 21 24 37 11 31 42 22 17 24 25 51 31 137 152 155 27 17 122 84 31 78 102 78 21 21 28 7 32 38 44 21 21 29 23 26 6 68 70 27 30 34 14 34 73 73 63 32 32 36 40	6,060 11,673 17,977 21,657 32,568 8,092 11,660 68,714 16,648 19,380 32,387 24,085 71,944 10,915 12,980 13,894 8,569 11,560 11,560 11,562 13,629 13,629 15,786 15,587 6,460 19,647 23,160 11,468 9,061 6,032 3,060 14,688 13,610 ... 15,778 36,177 16,017 76,488 26,008 36,581 132,388 16,108 10,181 96,929 34,629 ... 26,947 26,906 29,084 30,380 10,015 14,268 16,784 5,794 15,618 23,905 26,013 24,642 9,977 12,941 32,313 4,893 20,060 44,189 12,193 13,978 13,978 9,586 22,163 40,723 30,766 18,339 12,086 14,681 10,603 10,265 48,455 1,449 15,847 23,580	26 24 80 20 58 21 47 156 37 47 81 73 166 24 31 31 72 32 42 46 20 34 44 35 45 98 73 37 24 31 31 17 42 21 24 25 66 43 219 192 248 31 24 172 129 31 78 102 78 21 21 28 7 32 38 44 21 21 29 23 26 6 68 70 27 30 34 14 34 73 73 63 32 32 36 40	3,860 7,692 8,068 9,397 11,968 2,022 4,400 35,571 8,768 11,760 22,351 25,000 37,480 7,075 7,342 4,510 3,273 8,100 7,486 5,352 6,028 7,547 7,556 4,160 11,088 4,300 12,746 4,387 ... 9,483 25,547 17,815 8,660 38,910 16,150 13,178 24,908 92,077 9,488 7,434 7,984 62,370 7,690 3,168 16,900 16,900 14,489 33,607 18,318 30,027 14,171 9,898 26,288 8,914 5,253 4,322 11,296 9,615 13,768 12,843 11,900 5,457 2,900 9,941 2,906 2,332 11,809 29,968 90,776 19,562 16,061 21,213 18,668 10,181 6,210 4,296 13,362 23,560 22,043 13,272 8,121 9,327 5,568 5,245 26,196 22,363 3,233 9,697 12,181 27,445	17 19 48 15 44 17 34 112 24 36 70 46 102 28 24 24 13 18 18 23 27 30 27 32 18 66 26 11 6 4 15 16 73 14 106 100 12 11 55 16 23 19 46 38 18 17 20 90 55 113 25 55 88 32 38 30 26 56 14 14 34 32 32 28 15 15 22 19 16 11 9 37 37 15 24 28 12 9 9 9 26 4 27 32 14 8 9 9 19 15 55 64 39 32 17 17 15 10 8 44 9 20 27	3,981 4,277 12,073 3,300 21,269 2,090 11,310 47,607 10,844 11,430 15,338 25,000 37,480 5,949 6,319 10,733 6,761 8,069 7,486 5,352 6,028 7,547 7,556 4,160 11,088 4,300 12,746 4,387 ... 9,483 25,547 17,815 8,660 38,910 16,150 13,178 24,908 92,077 9,488 7,434 7,984 62,370 7,690 3,168 16,900 16,900 14,489 33,607 18,318 30,027 14,171 9,898 26,288 8,914 5,253 4,322 11,296 9,615 13,768 12,843 11,900 5,457 2,900 9,941 2,906 2,332 11,809 29,968 90,776 19,562 16,061 21,213 18,668 10,181 6,210 4,296 13,362 23,560 22,043 13,272 8,121 9,327 5,568 5,245 26,196 22,363 3,233 9,697 12,181 27,445	38.6 30.2 61.7 30.0 59.7 63.2 61.7 40.3 58											

STALEYBRIDGE (Municipal Borough). (Counties of Lancaster and Chester.)

RELIGIOUS DENOMINATION.	1851. Population, 20,760.		1871. Population, 21,043.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	5	5,350	9*	6,778	4	1,428
Presbyterians ...	...	...	1	220	1	220
Congregationalists ...	1	444	1†	1,040	...	596
Baptists ...	2	1,210	2‡	1,230	...	20
Unitarians ...	...	...	1	300	1	300
Wesleyan Methodists ...	1	500	1§	900	...	400
United Methodists ...	1	82	1	118	...	36
New Connexion ...	1	650	1	650	...	...
Primitive Methodists ...	1	300	1	300	...	...
Independent Methodists ...	...	...	...	...	...	...
Bible Christians ...	...	...	...	...	...	...
Roman Catholics ...	1	800	1||	800	...	...
New Church ...	...	...	...	...	...	...
All others ...	1	250	1¶	250	...	...
Total ...	14	9,586	20	12,586	6	3,000

* Including three mission rooms (500), and one school church (400) in new district. One church now being enlarged. † Rebuilt at a cost of 5,000. ‡ One chapel repewed. § Chapel pulled down and rebuilding with increased accommodation on old site. || Large congregations. Three or four separate services on Sunday mornings. ¶ Rev. J. Reynier Stephens's (undefined).

REMARKS.—The Parliamentary borough of Staleybridge includes Dukinfield, not comprised in this return. One church mission room attached to St. John's Church in that parish. In nearly every case the above figures have been obtained from official sources.

ASHTON-UNDER-LYNE (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 30,676.		1871. Population, 32,030.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	3	4,021	5*	4,277	2	236
Presbyterians ...	...	...	...	...	...	...
Congregationalists ...	2†	1,720	3‡	2,710	1	990
Baptists ...	1	550	1	550	...	...
Unitarians ...	...	...	...	...	...	...
Wesleyan Methodists ...	1	600§	1	1,150	...	550
United Methodists ...	...	...	1	350	1	350
New Connexion ...	2	1,402	2	1,360||	...	(dec. 42)
Primitive Methodists ...	1	630	1	630	...	...
Independent Methodists ...	1	400	1¶	400	...	...
Bible Christians ...	...	...	1	180	1	180
Roman Catholics ...	1	500**	2	1,370	1	870
New Church ...	1	250	1	200	...	(dec. 50)
All others ...	3	1,270	5††	960	2	(dec. 310)
Total ...	16	11,343	24	14,137	8	2,794

* Copied from *Diocesan Calendar*. Includes also a school lately opened for occasional worship (150). Since 1851 a new church, St. James's, has been built (500). † This included "Independent Methodist" chapel, now given separately. ‡ Including one mission chapel with regular service (410). § The number of sittings omitted in official return now supplied. || This decrease is apparent only. Another chapel outside the boundary, supposed to have been reckoned in 1851, not now included. ¶ Now connected with United Free Gospel Churches. ** Omitted in official return and now filled in. †† Johannes (350), Evangelical Association (300), Scotch Baptists (200), Latter Day Saints (80), Philadelphians (50).

CARLISLE (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 28,310.		1871. Population, 31,074.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	5	4,039	9*	6,049	4	2,010
Presbyterians ...	2	1,220	3†	1,855	1	635
Congregationalists ...	3‡	1,370	4§	1,730	1	360
Baptists ...	1||	1,000	...	...	(dec. 1)	(dec. 1,000)
Society of Friends ...	1	360	1	244	...	(dec. 116)
Wesleyan Methodists ...	2	1,000	2	1,080	...	80
United Methodists ...	1	1,000¶	1	485	...	(dec. 515)
Primitive Methodists ...	1	456**	1	456	...	...
Roman Catholics ...	1	1,000††	2	1,000‡‡	1	...
All others ...	1	89	4§§	690	3	601
Total ...	18	11,534	27	13,589	9	2,055

* In nearly every church sittings ascertained by actual measurement; the *Diocesan Calendar* being found unreliable. † Church of Scotland, English Presbyterian, and United Presbyterian. ‡ Two of these were public rooms. § Two built since 1851 (1,060), including one mission-room (70). || This was a public hall; there was no chapel, nor ever has been. ¶ An over-estimate. ** These figures are filled in. †† An over-estimate. ‡‡ This is an estimate; the information not being attainable. §§ Includes Christians (270), Brethren (150), Apostolic Church (70), and Undenominational (300).

REMARKS.—It is supposed that the 1851 returns were loosely and over estimated. At the same time, it is to be borne in mind that that enumeration included all buildings or parts of buildings used at the time for public worship, either temporary places or public halls. Hence the disparity in the comparative statement.

OVER DARWEN (Township).

RELIGIOUS DENOMINATION.	1851. Population, 11,702.		1871. Population, 21,277.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	2	2,334	8	5,253	5*	3,039
Presbyterians ...	...	...	...	...	...	...
Congregationalists ...	2	2,200	6†	4,708	4	2,508
Baptists ...	...	...	1	550	1	550
Unitarians ...	...	...	...	...	...	...
Wesleyan Methodists ...	1	560	3‡	1,750	2	1,190
United Methodists ...	1	300	1	700	...	400§
Primitive Methodists ...	1	400	2||	800	1	400
Roman Catholics ...	...	...	1	250	1	250
All others ...	...	...	...	...	...	...
Total ...	7	5,794	22	14,131	14	8,337

* Including three schools used for services (1,600), and one mission room (120); one church restored. † Including three mission stations (1,300); one chapel rebuilt. ‡ Including two mission stations (450). New chapel, to replace old one, turned into schools. § Including one mission station (300). || Chapel enlarged since 1851.

REMARKS.—This table for 1851 has been compiled by our enumerator; there having been no separate return for this township. Expenditure since 1851 on new churches and chapels, enlargements, and schools used as mission stations:—Church of England, 18,000l.; Congregationalists, 12,000l.; Baptists, 3,000l.; Wesleyans, 8,000l.; United Methodist Free Church, 2,400l.; Primitive Methodists, 1,500l.; Roman Catholics, about 1,000l.

CHATHAM (Parliamentary Borough—Old).

RELIGIOUS DENOMINATION.	1851. Population, 28,424.		1871. Population, abt. 36,177.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	10	6,610	12*	10,620	2	4,010
Presbyterians ...	...	...	2	700	2	400
Congregationalists ...	3	1,220	5†	2,410	2	1,190
Baptists ...	3	1,194	3	1,350	...	156
Strict Baptists ...	...	...	1	150	1	150
Baptists (not otherwise defined)	...	...	...	...	...	...
Society of Friends ...	...	...	...	...	...	...
Unitarians ...	...	...	1	200	1	200
Wesleyan Methodists ...	6	1,532	2	750	(dec. 4)	(dec. 782)
United Methodists ...	2	369	2	380	...	11
Primitive Methodists ...	...	...	1	140	1	140
Bible Christians ...	4	697	2	500	(dec. 2)	(dec. 19)
Brethren ...	...	...	1	50	1	50
Roman Catholics ...	1	150	2	800	1	650
All others ...	2	190	1‡	200	(dec. 1)	10
Total ...	31	11,962	35	18,250	6	6,288

* Includes Convict Prison, Marine Hospital, and Union Workhouse (8000, an estimate), two schoolrooms (450). † Includes school used for service (400), and rented chapel (300), rented chapel (150). ‡ Catholic and Apostolic.

REMARKS.—Since 1851 the borough of Chatham has been enlarged, but the present returns refer only to the borough as it was in 1851. Yet in 1851 the return for the Church of England was ten places of worship, and in 1871 only nine, while of these nine at least three—New Brompton, St. John's schoolroom, and St. Paul's schoolroom—have been built since 1851. So in 1851 the Wesleyan Methodists returned six places of worship and in 1871 only two. It can only be supposed that, in the one case, the entire district was returned, including Rochester, and in the other that the Wesleyan Methodists included all the chapels in the circuit to which Chatham belongs, their principal chapel being in Rochester. With the exception of a new chapel in place of one lost to them, they have made no real alteration, gain or loss, since 1851. So, in 1851, the Bible Christians returned their four chapels in the district; in 1871 only the two chapels in the borough. Since 1851 the Congregationalists have built their Jubilee Hall in connection with their old chapel in Clover-street, Chatham, which is used for week-day and other services; they rent for mission purposes a newly built chapel on the Brook, Chatham, holding services in it on Sundays and week-days, and within the last four years they have built a chapel and schoolroom at New Brompton, the chapel accommodating 600 persons. In 1854 they built a chapel (700) and schoolroom in Rochester, but the chapel is not returned, yet it is really an increase on the old chapel at Chatham, and was built by and for worshippers and members at the latter, as was also the one at New Brompton in 1863. They have three other small country chapels not in the borough and not returned. The Methodist Free Churches have their largest places in Rochester.

COLCHESTER (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 19,448.		1871. Population, 22,913.*		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	16	6,460	19†	7,250	3	790
Presbyterians ...	...	...	...	...	...	...
Congregationalists ...	6	2,665	8‡	3,380	2	715
Baptists ...	3	1,610	4§	1,660	1	50
Unitarians ...	1	300	...	...	...	...
Wesleyan Methodists ...	1	767	1	690	(dec. 1)	(dec. 300)
United Methodists ...	1	830	2	980	1	150
Primitive Methodists ...	...	...	2	640	2	640
Bible Christians ...	3	422	5||	702	2	280
Brethren ...	...	...	2	350	2	350
Roman Catholics ...	1	140	1	210	...	70
All others ...	2¶	602	2**	510	...	(dec. 92)
Total ...	34	13,796	46	16,372	12	2,576

* Exclusive of 3,448 soldiers. † Exclusive of camp church provided by the Government with 1,150 sittings for the military, and used for Episcopalians, Presbyterians, and Roman Catholic worship. ‡ Exclusive of chapel at the almshouses, where public worship is conducted by Nonconformists of different denominations. § Including mission room (50). || Included mission room (40), included new chapel not yet opened (120). ¶ These were New Church (500), and Latter Day Saints (100), extinct. ** Gospel Hall (100) and Evangelical Society (80).

GREAT GRIMSBY (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 8,860.		1871. Population, 20,238.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	1	600	4*	2,500	3	1,900
Presbyterians ...	...	...	1	800	1	800
Congregationalists ...	1	600	2	1,600	1	1,000
Baptists ...	1	600	2	1,600	1	1,000
Society of Friends ...	...	...	...	...	...	...
Unitarians ...	...	...	...	...	...	...
Wesleyan Methodists ...	1	1,350	4†	3,250	3	1,900
United Methodists ...	...	...	1	700	1	700
New Connexion ...	...	...	...	...	...	...
Primitive Methodists ...	1	500	3‡	1,800	2	1,300
Calvinistic Methodists ...	...	...	...	...	...	...
Bible Christians ...	...	...	...	...	...	...
Brethren ...	...	...	1	150	1	150
Roman Catholics ...	...	...	1§	200	1	200
All others ...	...	...	2||	400	2	400
Total ...	4	3,050	19	11,400	15	8,350

* Includes two mission rooms (500). The numbers of sittings for 1851 are estimated, not having the returns by me. The increase between 1851 and 1871 includes enlargement of existing places of worship and new buildings. † One erecting, and will be opened in spring instead of a school now used. Includes one mission room (300) ‡ Includes one mission room (300). § A mission station. || Including temporary place, Danish (100) and Ragged-school used for services (300)

REMARKS.—The above table for 1851 is an estimate of our enumerator, there having been no separate return in that year for the borough. The Primitives have recently built a large chapel and schools in New Clee, only a few yards from the borough boundary, and the Church of England and Baptists each have preaching places. These are not counted, nor other churches and chapels within the Parliamentary, but outside the Municipal Borough. The rapid growth of this borough and port is exceptional, and the increase of places of worship has kept pace with the population.

NEWPORT, MON. (Parliamentary Borough).

RELIGIOUS DENOMINATION.	1851. Population, 19,325.		1871. Population, 30,269.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	3	1,536	7*	3,738	4	2,202
Presbyterians ...	...	...	1	464	1	464
Congregationalists ...	5	1,823	6	3,477	1	1,654
Baptists ...	3	1,924	8†	4,760	5	2,836
Society of Friends ...	...	...	...	...	...	...
Unitarians ...	...	...	...	...	...	...
Wesleyan Methodists ...	2	1,840	3	1,760	1	(dec. 80)
United Methodists ...	2	675	2	564	...	(dec. 111)
New Connexion ...	...	...	...	...	...	...
Primitive Methodists ...	...	...	1	204	1	204
Calvinistic Methodists ...	1	230	1	542	...	312
Bible Christians ...	1	230	1	300	...	70
Brethren ...	...	...	3‡	330	3	330
Roman Catholics ...	1	1,300	2§	1,500	1	200
All others ...	3	460	2||	270	(dec. 1)	(dec. 190)
Total ...	21	10,018	37	17,910	16	7,892

* Includes workhouse chapel, built at cost of the union (252), also sea-men's church. A new church of 686 sittings in course of erection not included. † Includes two mission rooms (580). Instead of one of these a chapel of 600 sittings is being erected. ‡ Including one mission room. § One church (900) has three services on Sunday morning with different congregations, numbering about 1,200. || Including Jews (130) and sea-men's mission room (140).

REMARKS.—The Parliamentary borough has been chosen as the limit for 1872 because the increase in the district has been the growth principally of the interval since 1851. The sittings of the Church of England were apparently understated in 1851, also those for the Calvinistic Methodists and Bible Christians. The sittings for the Wesleyans and United Methodists (then Wesleyan Reformers) were probably overstated.

AYLESBURY (Parliamentary Borough).

RELIGIOUS DENOMINATION.	1851. Population, 23,071.		1871. Population, 23,760.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	35	9,879	35*	12,073	...	2,194
Presbyterians ...	...	...	...	...	...	...
Congregationalists ...	2	590	3	1,400	1	810
Baptists ...	13	2,695	22	5,903	9	3,113
Society of Friends ...	1	182	...	...	(dec. 1)	(dec. 182)
Unitarians ...	...	...	...	...	...	...
Wesleyan Methodists ...	13	2,669	14	3,012	1	343
United Methodists ...	...	...	...	...	...	...
New Connexion ...	...	...	...	...	...	...
Primitive Methodists ...	6	809	6	1,348	...	539
Calvinistic Methodists ...	...	...	...	...	...	...
Roman Catholics ...	1	120	...	...	(dec. 1)	(dec. 120)
All others ...	4	1,033	...	...	(dec. 4)	(dec. 1,033)
Total ...	75	17,977	80	23,641	5	5,664

* Three of these have been built since 1851, and two of them are used during the week for day-schools.

REMARKS.—All the denominations existing in the borough at the present time are indicated in the above table. Society of Friends and Roman Catholics have died out from the borough since 1851. The sittings of schoolrooms belonging to Dissenting places of worship are not included, save those used for public worship on week-days, &c., or those thrown into the chapels by means of sliding partitions. Sittings of schoolrooms not thus counted would be about 500. Average attendance at all the places of worship, 15,800.

SHREWSBURY (Parliamentary and Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 23,104.		1871. Population, 23,300.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	9	7,102	11	8,052	2	950
Presbyterians ...	...	...	1	520	1	520
Congregationalists ...	3	1,150	4	2,263	1	1,113
Baptists ...	2	714	2	688	...	(dec. 26)
Society of Friends ...	1	125	1	250	...	125
Unitarians ...	1	218	1	270	...	52
Wesleyan Methodists ...	2	1,048	3	1,208	1	160
United Methodists ...	1	160	1	220	...	60
New Connexion ...	1	450	1	450	...	...
Primitive Methodists ...	2	400	2	780	...	380
Calvinistic Methodists ...	1	250	2	450	1	200
Roman Catholics ...	1	300	1	750	...	450
All others ...	3	245	2	130	(dec. 1)	(dec. 115)
Total ...	27	12,162	32	16,031	5	3,869

REMARKS.—The return for 1851 here given has been compiled by our enumerator with the aid of responsible officials; that given in the Blue-book being incorrect. There are three mission-rooms supported by all denominations, the sittings of which are not included in the above return.

BARNSELY (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 14,916.		1871. Population, 23,021.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	2	2,300	6*	3,200	4	900
Congregationalists ...	2	377	2	804	...	427
Baptists ...	1	390	1	640	...	250
Society of Friends ...	1	300	1	300	...	...
Unitarians ...	...	...	1	100	1	100
Wesleyan Methodists ...	1	1,600	2	1,900	1	300
United Methodists ...	1	700	1	700	...	...
New Connexion ...	1	700	1†	900	...	200
Primitive Methodists ...	1	800	2	1,100	1	300
Brethren ...	...	...	...	...	...	...
Roman Catholics ...	1	500	1	500	...	...
All others ...	...	...	2‡	550	2	550
Total ...	11	7,667	20	10,694	9	3,027

* Including three licensed schoolrooms (300). † The '72 sittings are for a new chapel in course of erection. ‡ Including Wesleyan Reformers (360), and mission-room (300).

REMARKS.—The official Census Returns for 1851 gave the figures for the entire Poor-law Union; and, as these appeared in several particulars to be incorrect, the enumerator has obtained the Barnsley returns for both 1851 and 1872, with one or two exceptions, from other sources. The Church statistics are those given in the *Ripon Diocesan Calendar*, but it ought to be stated that the total put down for one of the churches (St. Mary's) is in excess of the actual accommodation by 200.

BATLEY (Municipal Borough).

RELIGIOUS DENOMINATION.	1851. Population, 9,318.		1871. Population, 20,700.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	1	500	4	2,090	3	1,590
Congregationalists ...	1	450	3*	1,180	2	730
Baptists ...	1	260	2†	460	1	200
Society of Friends ...	...	...	...	...	...	...
Unitarians ...	...	...	...	...	...	...
Wesleyan Methodists ...	3	912	4	3,106	1	2,194
United Methodists ...	1	400	1	400	...	...
New Connexion ...	1	250	1	1,300	...	1,050
Primitive Methodists ...	...	...	3	895	3	895
Brethren ...	1	250	2	648	1	398
Roman Catholics ...	...	...	1	950	1	950
All others ...	...	...	...	...	...	...
Total ...	9	3,022	21	11,029	12	8,007

* Including two mission-rooms (350). † Including one mission-room (300).

REMARKS.—The 1851 returns in the above table have been compiled by our enumerator, none having been published for the borough alone in the Official Census.

SCARBOROUGH.							STROUD (Parliamentary Borough.)		
RELIGIOUS DENOMINATION.	1851. Population, 24,615.		1871. Population, 36,378.		Increase between 1851 and 1872.		1871. Population, 38,602.		
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	
Church of England ...	21	8,241	24*	11,038	3	2,797	32*	14,495	* These returns were obtained from church authorities. Including three mission rooms (600). † Including one mission room (200).
Congregationalists ...	3	1,725	4†	2,510	1	785	11	4,837	
Baptists ...	3	940	3†	1,630	...	690	12†	4,700	
Society of Friends ...	1	400	1	400	...	...	2	240
Wesleyan Methodists ...	22	5,338	24‡	6,948	2	1,610	10	2,520	
United Methodists ...	2	620	1	750	(dec. 1)	130	‡ Including three mission rooms (120).
Primitive Methodists ...	13	2,081	15||	4,862	2	2,781	12†	1,640	
Bible Christians	1	350	§ These are all rooms, etc.
Brethren ...	...	...	1	150	1	150	5‡	950
Roman Catholics ...	1	270	1¶	1,000	...	730	2	1,020	
Lady Huntingdon's Con.	...	...	...	...	...	...	1	650
Calvinistic Methodists	1	800	
All others ...	2	435	4**	730	2	295	
Total ...	68	20,050	78	30,018	10	9,968	89	32,202	

* Many have good schools—including two mission stations. † Two have good schoolrooms. ‡ One has a good schoolroom. § Including two mission stations (170). ¶ About to build a larger chapel at Flay. || Good schools attached to five chapels. ** Mission room (250); Adult School mission room (300); Free Dwellings mission room (150); and Christadelphians (80). These are partly supported by Church people.

There was no separate return for the borough of Stroud in 1851, and we omit, at the last moment, that for the Registration district (1851), as the comparison would probably be fallacious.

REMARKS.—Two of the mission rooms under "all others" are supported by members of all Protestant denominations. Religious services are held in the Workhouse by all branches of the Christian Church alternately. The Unitarians hold services in the Temperance Hall during the summer months. Out-door meetings are held in summer on the sands, and many other parts of the town, by the Congregationalists, the Wesleyans, the Primitives, and the Town Mission. During the last twenty years, many of the places of worship have been enlarged, which accounts for the increase in the number of places of worship being so much less, comparatively, than the increase in the number of sittings.

WITHOUT THE RETURN FOR 1851.

DUDLEY (Parliamentary Borough).			MIDDLESBRO' (Municipal Borough).		STOCKTON-ON-TEES (Municipal Borough).	
RELIGIOUS DENOMINATION.	1871. Population, 81,568.		1871. Population, 39,585.		1871. Population, 27,598.	
	No. of Places of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship, 1872.	No. of Sittings, 1872.
Church of England ...	15*	11,294	6*	3,166	4*	3,500
Presbyterians ...	2†	820	2†	920	1	340
Congregationalists ...	6	2,368	2†	700	1	532
Baptists ...	6	2,000	3‡	1,300	1	350
Society of Friends ...	1	170	1||	500	1	550
Unitarians ...	1	500	1¶	200	1†	240
Wesleyan Methodists ...	12	4,830	3	1,950	4‡	2,550
United Methodists ...	...	...	2	670	1	600
Wesleyan Reform Union ...	2	700	1	800	...	...
New Connexion ...	10	4,510	1	328	1	450
Primitive Methodists ...	14	5,920	3**	950	1	709
Bible Christians ...	...	...	...	...	...	...
Brethren ...	...	...	...	...	...	...
Roman Catholics ...	2	930	1	800	1	800
All others ...	2†	200	5††	650	4§	1,200
Total ...	73	34,242	31	12,934	22	11,812

* Including two mission rooms (700). † Including one mission room (170). ‡ Brethren and Christadelphians.

* Including one in course of erection and two mission rooms (250). † Including one mission room (200). ‡ A new place about to be built (700). § Including one mission room (100). || Including one mission room (150) and one chapel erecting. ¶ New meeting-house nearly finished. ** New chapel being built. *** One schoolroom used permanently for worship. †† Including Brethren, Jews, Gospel Hall, and mission rooms.

REMARKS.—Since 1851 the Church of England has provided 2,266 additional sittings, and the other religious bodies 7,468.

* Including one mission room (100); new church proposed. † New chapel much larger erecting. ‡ About to enlarge one and erect a more commodious one as a substitute for one which is to be made into a school. § Including Welsh Independents (450), Welsh Baptists (350), Welsh Calvinists (300), and Latter Day Saints (100).

REMARKS.—Since 1851 the Church of England sittings have been increased 800 sittings; all others 3,584 sittings.

HASTINGS (Municipal Borough).			BURSLEM.		HANLEY (Municipal Borough.)	
RELIGIOUS DENOMINATION.	1871. Population, 81,359.		1871. Population, 23,561.		1871. Population, 39,942.	
	No. of Places of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship, 1872.	No. of Sittings, 1872.	No. of Places of Worship, 1872.	No. of Sittings, 1872.
Church of England ...	16*	10,144	4	4,100	7*	6,270
Presbyterians ...	...	...	1	40	2	550
Congregationalists ...	3	2,006	3*	525	3†	1,685
Baptists ...	3†	1,000	1	100	3	650
Society of Friends ...	1	100	...	...	...	...
Unitarians ...	1	200	...	...	...	...
Wesleyan Methodists ...	2	1,350	5	1,810	5	2,050
United Methodists ...	...	...	2	1,100	...	...
New Connexion ...	...	...	4	1,500	5	3,212
Primitive Methodists ...	4‡	400	4	1,050	2‡	850
Brethren ...	2	340	...	...	...	...
Roman Catholics ...	1	180	1	350	1	300
All others ...	4§	1,585	...	...	...	...
Total ...	37	17,305	25	10,575	28	15,567

* Including two school-churches (390), and new church just commencing (500). † Including mission room (200). ‡ Including mission room (70). § Including Calvinists (550); two Christian Missions (785); undefined (Ebenezer) (250).

* Including cottage mission room (150). Public worship is conducted by Nonconformists in the Ragged School.

* Including one mission church. † The Welsh Independents, who now worship in Temperance Hall, are about erecting a new chapel (400). ‡ There are besides Sunday services in three private houses.

REVISED TABLES.

BRISTOL (Municipal Borough).							WOLVERHAMPTON (Parliamentary Borough).					
RELIGIOUS DENOMINATION.	1851. Population, 137,328.		1871. Population, 182,524.		Increase between 1851 and 1872.		1851. Population, 119,748.		1871. Population, 163,480.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	42	31,884	64*	37,460	22	5,576	23	22,263	44	33,666*	21	11,403
Presbyterians ...	...	...	1	700	1	700	1	100	1	730	...	630
Congregationalists ...	19	11,102	28†	15,012	9	3,910	6	3,465	12	5,975†	6	2,510
Baptists ...	10	5,926	15‡	8,060	5	2,134	10	4,106	14	6,310	4	2,204
Unitarians ...	2	990	3	1,500	1	510	2	546	2	546‡	...	...
Society of Friends ...	1	600	1	600	...	...	...	...	...	...	...	...
Moravians ...	1	400	2	450	1	50	...	...	...	...	...	...
Wesleyan Methodists ...	12	8,242	12	9,520	...	1,278	26	9,678	34	12,850	8	3,172
New Connexion ...	...	...	1	800	1	800	7	1,944	9	2,710	2	766
Primitive Methodists ...	2	1,069	6	1,920	4	851	14	3,747	31	9,919§	17	6,172
United Methodists ...	10	4,652	9	4,370	(dec. 1)	(dec. 282)	...	...	4	720	4	720
Calvinistic Methodists ...	...	...	...	...	...	...	1	180	2	320	1	140
Bible Christians ...	1	80	2	560	1	480	...	...	...	...	...	...
Brethren ...	1	170	7	4,420	6	4,250	...	...	2	850||	2	850
Free Church of England ...	...	...	...	...	...	...	...	...	6	2,960	2	1,064
Roman Catholics ...	6	2,254	5	3,500	(dec. 1)	1,246	4	1,896	6	80	...	...
Jews ...	...	...	...	...	...	...	1	80	1	500	...	...
All others ...	12	4,575	10§	1,660	(dec. 2)	(dec. 2,915)	2	500	2	...	...	...
Total ...	119	71,944	166	90,532	47	18,588	97	48,505	164	78,136	67	29,631

* Including eleven mission stations (1,210), also infirmary and college chapels, though not public places of worship (860). † Including nine mission rooms (384). ‡ Including four mission rooms (450). § This includes five mission rooms (620) carried on jointly by Congregationalists and Baptists.

REMARKS.—This revised return includes mission stations, which the other did not, and some changes required by a more careful consideration of the borough boundaries in relation to places of worship. It is probable the '51 returns somewhat erred by including places outside the boundary.

* In this total are included ten mission stations (1,740) and six school-rooms (one a board school) (1,630), which schoolrooms ought no more to be included than the schoolrooms of other churches, which are more frequently used for service. Ten of these churches have been built since 1851, having 7,227 sittings, several mission churches, rooms, &c. also. † Including six mission chapels (1,250). ‡ One of these being under-erected, lately fell in, a schoolroom is used at present which does not seat so many as did the chapel. But a new building is to be erected in the course of 1873, so the figures are retained. § Including one being built for 200 persons. || One of these is now rented and used by Brethren. The other is a hall in which a Churchman conducts service, but the services are discontinued by the vicar.

HALIFAX (Municipal Borough).							NOTTINGHAM (Municipal Borough).					
RELIGIOUS DENOMINATION.	1851. Population, 33,582.		1871.—Population of Old Borough, 42,748. [An estimate.]		Increase between 1851 and 1872.		1851. Population, 57,407.		1871. Population, 86,408.		Increase between 1851 and 1872.	
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.
Church of England ...	3	3,980	7	6,620	4	2,640	8	7,042	23	16,200	15	9,158
Presbyterians ...	...	...	...	...	...	...	...	...	1	600	1	600
Congregationalists ...	3*	2,880	6	5,212	3	2,332	5	3,841	13	6,491	8	2,650
Baptists ...	2	700	4	2,700	2	2,000	7	4,601	8	6,551	1	1,950
Society of Friends ...	1	150	1	176	...	26	1	550	1	550	...	...
Unitarians ...	1	300	1	450	...	150	1	610	2	1,010	1	400
Wesleyan Methodists ...	2	2,200	3	3,000	1	800	2	3,664	4	5,014	2	1,350
United Methodists ...	1	400	2	750	1	350	2	940	2	1,420	...	480
New Connexion ...	2	1,200	3	1,850	1	650	1	982	3	1,400	2	418
Primitive Methodists ...	1	800	3	1,050	2	250	2	1,850	2	1,850	...	...
Other Methodists ...	...	...	1	400	1	400	...	...	...	...	...	...
Roman Catholics ...	1	1,000	2	1,200	1	200	2	1,123	2	850	...	(dec. 273)
New Church ...	...	...	...	...	...	...	1	200	1	200	...	...
Catholic and Apostolic Church	...	...	...	...	...	...	1	400	1	400	...	...
Latter Day Saints ...	...	...	...	...	...	...	1	324	1	200	...	(dec. 124)
Jews ...	...	...	...	...	...	...	1	50	2	150	1	100
All others ...	...	...	3†	250	3	250	2	770	12*	3,460	10	2,690
Total ...	17	13,610	36	23,638	19	10,048	37	26,947	78	46,346	41	19,399

* One of these shortly afterwards became extinct. The building is now a working men's club, the founder and supporter being Colonel Akroyd, M.P. † Brethren, Christadelphians, and Spiritualists.

REMARKS.—The above return for 1851 supplies omissions; no return being there given for Congregationalists, Particular Baptists, Friends, Unitarians, or Roman Catholics. It comprises the places of worship in the old municipal borough only. In the new part of the extended borough (not included in the above return), there are three churches (1,580); Congregationalists, two (350); Baptist, one (300); Wesleyan Methodists, five (800); United Methodists, five (1,200); New Connexion, two (600); Primitive Methodists, two (450); Brethren, one (20). Total sittings Church of England, 1,580; All others, 38,720. All the churches have excellent schools in connection with them, as also have many of the Congregationalists and Wesleyans. The average attendance is (as nearly as can be estimated), as was before stated, about 17,355.

REMARKS.—The above table has been reconstructed. The 1851 return is given exactly as it appears in the Blue-book, and that for 1872 has been revised, with the assistance of several ministers and gentlemen of great local experience. The latter comprises many mission stations, which are a great power in Nottingham. The Church of England has seven (1,200), including some schoolrooms used for mission purposes; Congregationalists, five (730); Baptist, a rented hall (1,500); and other bodies, five (1,200). Making (with two mission rooms supplied by Churchmen and Dissenters, and not included in the above), a total of 20, with 5,210 sittings. In the Mechanics' Hall, also, Sunday services are conducted by Nonconformists.

LIVERPOOL (Municipal Borough).							
RELIGIOUS DENOMINATION.	1851. Population, 375,955.		1871. Population, 493,316.		Increase between 1851 and 1872.		Remarks.
	No. of Places of Worship.	No. of Sittings.	No. of P. of Wor- ship, 1872.	No. of Sittings, 1872.	No. of Places of Worship.	No. of Sittings.	
Church of England...	59	60,545	100*	84,636	41	24,091	* Dr. Hume's estimate is here followed. It includes 22 mission stations (4,450) and 17 prisons, workhouses, asylums, &c. (7,736), many of which should not be included. † One mission room (125). ‡ Including 8 mission rooms (1,518). § Five Welsh, including 6 mission rooms (900). || Including 3 mission rooms (600). ¶ Including 5 mission rooms (540). ** Including 1 building and one mission room (130). ++ One preaching room. ++ "Brethren" and "Disciples." §§ Congregations succeed each other rapidly on Sundays in Roman Catholic chapels. ||| Includes 3 Bethel Unions for Sailors (980), Free Church of England (600), Lay ditto (300), German Lutherans (800), Greek (800), Mormons (100), Swedenborgians (400), Jews (434).
Presbyterians ...	8	7,830	17†	13,675	9	5,845	
Congregationalists ...	10	7,942	22‡	12,838	12	4,896	
Baptists ...	11	6,520	19§	11,000	8	4,480	
Society of Friends ...	1	940	1	940	...	...
Unitarians ...	4	1,791	7||	2,550	3	759	
Wesleyan Methodists ...	17	8,944	21¶	13,690	4	4,746	
United Methodists ...	5	2,431	9**	4,550	4	2,119	
New Connexion Methodists ...	3	2,020	2	1,400	(dec. 1)	(dec. 620)	
Welsh Calvinistic Methodists ...	5	4,241	6	5,050	1	809	
Primitive Methodists ...	3	1,300	9	1,800	6	500	
Free Gospelers ...	...	...	3††	1,400	3	1,400
Bible Christians ...	...	...	2‡‡	1,250	2	1,250
Countess of Huntingdon's Connexion ...	1	150	...	...	(dec. 1)	(dec. 150)
Roman Catholics ...	16	14,218	20§§	17,520	4	3,302	
All others ...	22	3,514	10|||	4,414	(dec. 12)	900	
Total ...	163	122,386	248	176,713	83	54,327	